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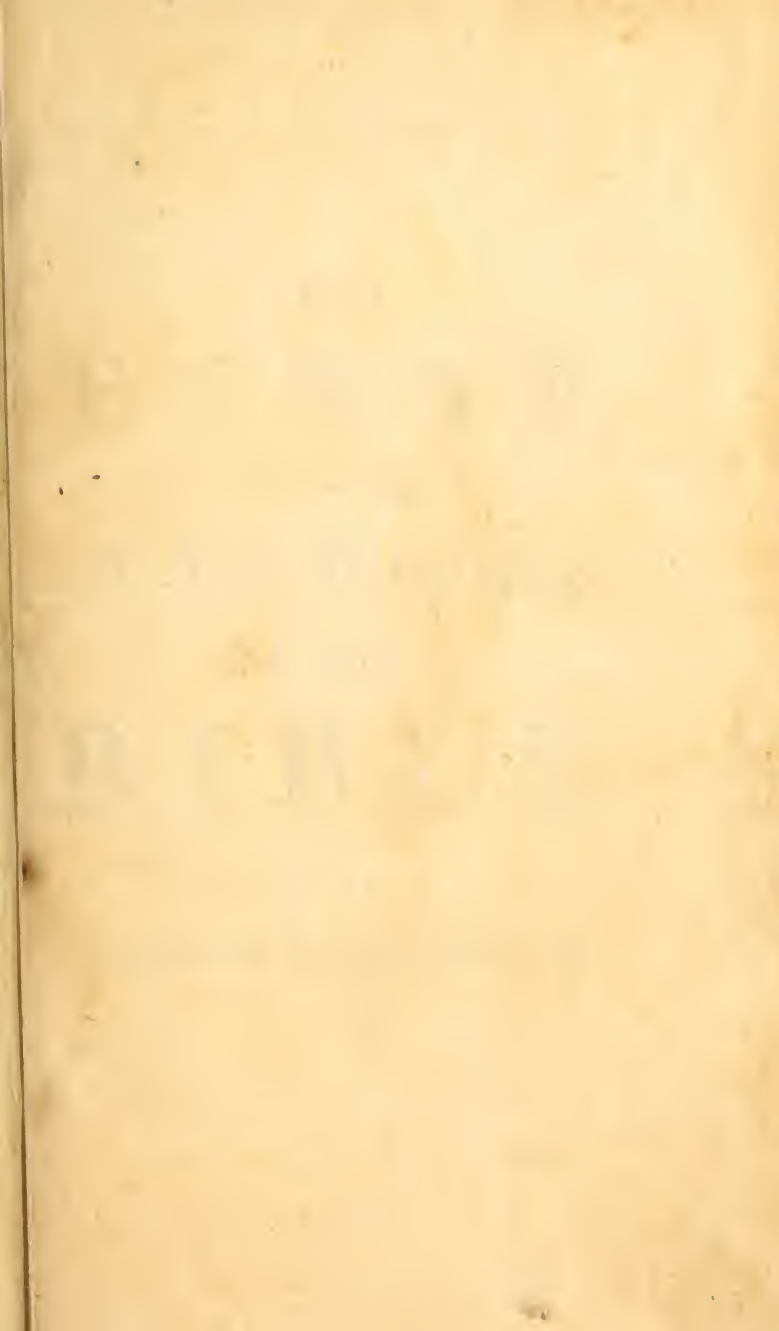
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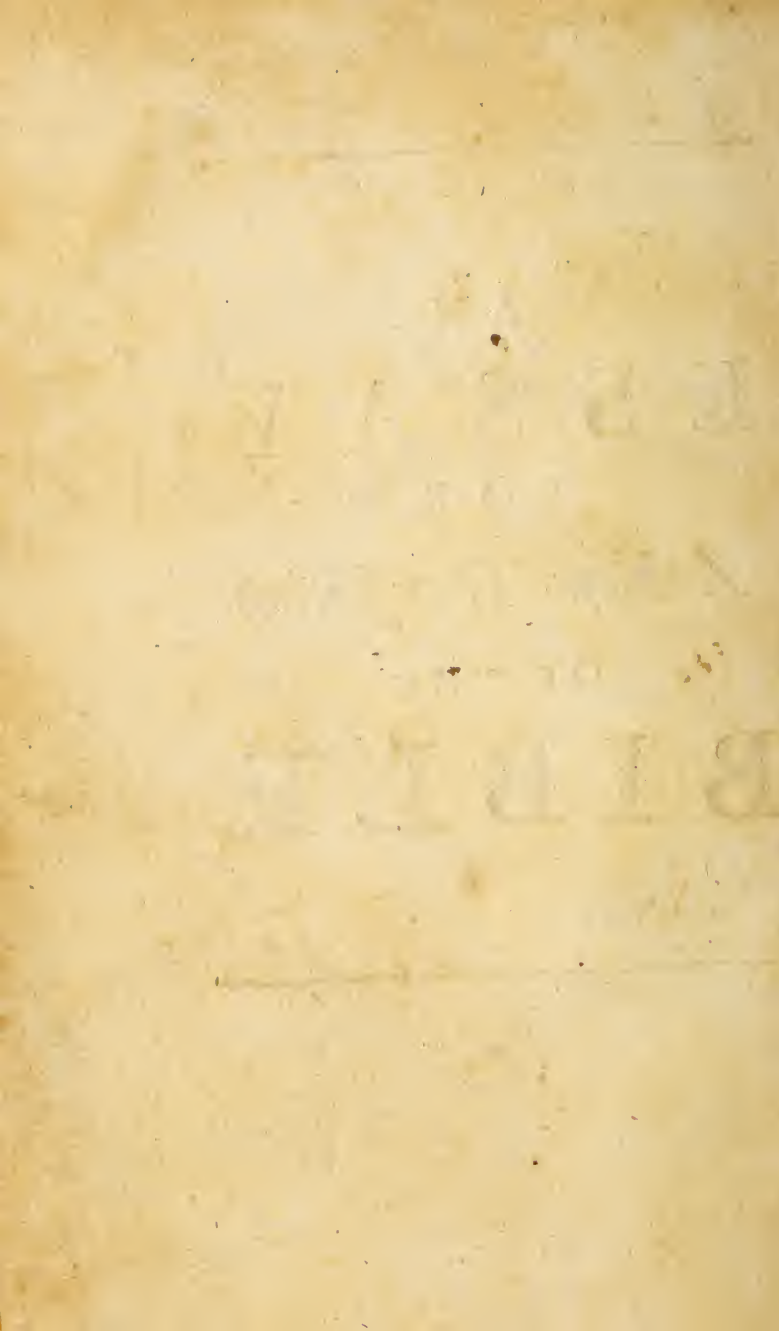
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AN
ESSAY
FOR
A New Translation
OF THE
BIBLE.



AN
ESSAY
FOR
A New Translation
OF THE
BIBLE.

Wherein is shewn,
From Reason and Authority,
That all former *Translations* are *Faulty*; and
that there is need of a *New Translation*.

PART I.

Done out of *French*, with necessary Alterations and Additions, relating particularly to the *English Translation*.

Audendum est ut illustrata veritas pateat, multiq; ab errore liberentur. Lact. Instit. Div. l. 4. c. 5.

L O N D O N:
Printed for John Hepburn, at the Three Black-Lyons in the Strand, and John Nutt, near Stationers-Hall, 1701.



TO THE
READER.

AS a Translation of the Holy Scriptures, according to this Essay, would be of great use to most Christians, and save them the expence and pains of buying and consulting Commentators; so the serious and impartial Consideration of the Essay it self, may contribute to the reading of them with pleasure and profit, as they are already Translated. For, besides that it renders a great many places of Scripture more truly and clearly than they have been formerly express'd by any version, it discovers also the Source and Causes of the Errours and Mistakes that are to be found in all Versions; and furnishes us with plain and easie Rules, by which Persons of

To the Reader.

the meanest capacity, may easily observe the most material Faults of Translations. And its Rules too have this advantage, that (in the general at least) they have the approbation of the most learned and judicious Divines of all parties.

In translating of it, I have often made bold with the Original, adding and taking away several things, altering the order and number of the Chapters, and, in short, making such changes both in the matter and method, as I judg'd necessary, for the profit and pleasure of the English Reader.

*To this end, I have taken particular notice of several Faults of our English Bible, which are common to it with other Translations, and of some which are almost peculiar to it self; and I have likewise shewn, that it has a great many Passages better render'd than they are to be found in some other Languages. I have, as much as possible, left out the Greek and Hebrew, the frequent School Terms, the nice Criticisms, and multitude of Authors, which are every where cited; because they rendred the stile rugged and unpleasant, and also unintelligi-
ble*

To the Reader.

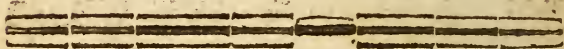
ble to most Readers. But because the Authority of this Essay does in a great measure depend on them, I thought it necessary to set them down (by way of Annotations) at the end of every Chapter where they occur, that those who are able to judge, may see that nothing is asserted in the Essay without good grounds and warrant. The same I have likewise done with bare Quotations of Scripture, when many of them happen together.

I design'd at first to have printed all the Essay together, but some things have happen'd since which did oblige me to print only a part of it now, resolving to publish the rest hereafter, if this should meet with that encouragement which some very good judges think it deserves.

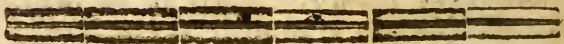
The daily complaints of Commentators and Preachers against the present Translations, with several other things I could mention, do shew, that there is an indispensable Necessity of revising and correcting them.

And

*And this Consideration alone is sufficient to
justifie the Essay Project, in opposition to
the Exceptions of scrupulous, ignorant, and
prejudic'd Men, who I believe are the
only Persons that will be heartily against
it.*



A



C H A P. I.

*That it requires great Study and pains,
to give an exact Translation of the
Bible.*

IT cannot be deny'd without the highest ingratitude, that one of the greatest favours God could have conferr'd on Men, in a State of Misery and Ignorance, was, to inform them of their Duty, and to teach them the means of becoming Happy ; by giving them instructions wherein they might discover the love he bears them, and those things he requires at their hands, in order to put them in possession of that Happiness which he design'd them for. And therefore there is nothing more worthy of a Reasonable Man, especially of a Christian, then to apply himself to the understanding of those things which are reveal'd the Holy Scriptures, since they have been writ for this very end. To be careless or negligent in a matter of such high concern, is criminal, and cannot but

B

be

be lookt upon, as an undoubted mark of Irreligion and Profaneness.

But yet it must be confest that this Study has its Difficulties ; for tho' this Age has had the happiness to produce Men of extraordinary Learning, who have undoubtedly explain'd several hard Texts better than has been done since the Apostles times, yet, these Sacred Oracles having been Writ in Languages which are now almost out of use, and there being but few Writings of the same Stile, it's certain that there is still a considerable Application requir'd to find out their sense and meaning in several places.

Hence 'tis that the Interpreters of the Scriptures have follow'd Methods 'pretty opposite one to another. Some have thought that we are to be so scrupulous, as to render all the Terms and Phrases thereof Word for Word ; without any regard to the Obscurity which this must necessarily occasion ; and that by doing

Deut. 4. 2.
& 12. 32.
Rev. 22.
18. 19.

otherwise , we corrupt the Text , and expose our selves to the Curses threatened by *Moses* and *St. John*, against those that should add any thing to the Words of the Law and the Book of the Revelation, or take away any thing from them.

others

Others seeing that this Method could never give a true Translation, and that, at best, it were but to speak *Hebrew*, *Greek*, *Syriack* and *Arabick*, in other Terms, have Judg'd, and not without reason, that, since the design of a Version, is to let us know the true sense and Meaning of the Original, a Translator of the Scriptures ought to take a greater Liberty; and that his principal care should be to express the thought of the Sacred Writers, without making use of words and ways of speaking, which would be barbarous and unintelligible in the Languages into which he Translates; They not always having Words and Phrases exactly answering to those of the Original.

I. *St. Austin* was of Opinion, that it was unlawful to Translate the Words *Hallelujah*, and *Amen*, into any Language, and highly reproach'd *Pascentius* an *Arian*, for having dar'd to Translate them. But his Judgment did not hinder our Translators from rendring the former, *Praise the Lord*, after the Example of several Fathers, who were not so scrupulous as *St. Austin*. The *Jews* do give the Title of *Hallelujah* to some particular *Psalms*, and in this Sense they always take that Word, when

Ep. 1. 7. 3.

(1)

Tob. 12. they Speak of Singing *Hallelujah*. And
 18.
 Rev. 19. 1. this too seems to be the meaning of it in
 3. 4. 6. the Books of *Tobit*, and the *Revelation* ;
 in both which our Translation keeps the
Hebrew Word.

II. It looks indeed like Ignorance, or
 Affectation in Translators, to have left se-
 veral other *Hebrew Words* in a version de-
 sign'd for the use of the People ; nor can any
 reason be given why they should have
 done so in some places, whereas they have
 Translated them in others. Why, for ex-
 ample, should the *Geneva Version* have ren-
 der'd the Word *Mammon* by that of *Riches*
 in *St. Luke*, when it left it unexplain'd in
St. Matthew, as ours has done in both.
 And why should our Version, as well as
 that of *Geneva*, keep the *Hebrew Word*
Hosanna in the New Testament, since
 they render it in the Old Testament, *save*
 Mat. 21. 9. *now I beseech thee*. The plain meaning
 Ps. 118. 25. of *Mammon*, is *Riches* ; of *Rakah*, *Cursed*
Wretch ; of *Belial*, *one that won't be Sub-*
ject to any Law, and so they should be
 Translated too, if we would have the
 People to understand them. The same
 may be said of the Words, *Amen*, *Rabbi*,
Rabboni, *Abba*, &c. the meaning of all
 which is well known to the Learn'd, and
 should be so render'd in a Translation, that
 they

they may be understood by the unlearn'd also.

III. The *Geneva* Version might with as much reason have transcrib'd all the *Hebrew* words of the Old Testament, ^{Levit. 16. 8.} without explaining them, as it has done the word *Hazazel*. The *Samaritan* Version, and *Caldee* Paraphrase, being design'd for the Synagogue, might well keep it, as they have done several other *Hebrew* words, since they were very well understood by the *Jews*: But in one of our Western Versions this word can signifie nothing. It's true that Criticks differ about the Origin of it, (2) and our Translators seem to have been somewhat in doubt as to its signification, since they have mark't it upon the margin. But from all that the Learned say of it, it plainly appears that it signifies *a thing far remov'd or separated* from another, which agrees very well to the Goat here mention'd, because it was to be sent *into the Wilderness,, to a Land* ^{Lev. 16. 21. 22.} *not inhabited, or to a Land of Separation*; and therefore our Translators have very well render'd it a *Scape-Goat*, and some (3) others the *Goat sent out, or the Goat sent to the Desert*.

IV. It's true there are some Readers and Writers too, who think nothing well said that's easily understood, and to whom things appear great and admirable, only proportionably to their Obscurity and confusion; as it happens commonly to every thing that's seen in Darkneſs and Night, which ſeems to be more great and conſiderable than indeed it is. But ſince the deſign of Speech is to expreſs the ſentiments of our mind, it muſt be highly injurious to the Sacred Writers, eſpecially thoſe of the New Teſtament, who have unfolded the Myſteries and Difficulties of the Law and Prophets, to imagine that they have affected an Obſcure and Dark way of Speaking; They who were *the Light of the World*, and were expreſſy ſent by God, to declare his Will fully and clearly to the Sons of Men. Whoever therefore is more in love with an Obſcure and Barbarous Verſion, than with one that plainly renders the meaning of the Sacred Oracles, muſt have as falſe and ill-contriv'd a Judgment, as that Emperor, who admired the Obſcurities of *Antimachus*, and prefer'd *Cato* to *Cicero*, *Cecilius* to *Saluſt* and *Ennius* to *Virgil*.

*Ælian in
Hætrian.*

Anno-

Annotations on Chap. I.

Justin Mart. Q. 10. ad Orthod. The- (1)
doret. ad Psalm, 110. 12. Hieronim, Ep.
 137. do render *Hallelujah* praise God. And
 the Jews when they speak of Singing
Hallelujah understand by it the 113, 114,
 115, 116, 117, and 118 *Psalms*. *Vid.*
Talmud. Tract. Pesack f. 117, 18. Mai-
mon: Abarbanel.

The Etymology which *Kimky*, *Poma-* (2)
rius and *Aquinas* have given this word, is
 uncertain, and contrary to the Rules of
 Grammar; making it a compound of
Aaz, a Goat, and *Azel*, put back; because
 the one is of the Feminine Gender, and
 the other of the Masculine. But 'tis
 certain that the Verb *Azal* signifies to
 put back or to remove, and that 'tis usual
 with the *Hebrews* to double the first Syl-
 lable of their Nouns to denote the Super-
 lative. The learned *Bochart* is of opini-
 on, that the word *Hazazel*, is the same
 with the *Arabick* word *Azazil*, which
 signifies separated or removed; And o-
 thers in fine think that the Goat was so
 called, from a Mountain of that name
 near *Sinai*, whither it was to be sent.

As

- (3) 3. As the *Septuagint*, *Symmächus*, *Aquila*, and the *Vulgar Latine*.
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C H A P. II.

That the threatnings of Moses and St. John, make nothing for a literal Version.

THose who stand up passionately for a Translation, which they call purely literal, *i. e.* which renders the Original Text *Verbatim*, ground their opinion on the words of *Moses* and *St. John* mention'd in the preceeding Chapter: But at once reading we may plainly see that, at most, they are only to be understood of the Copies of the Law and Revelation, that might be transcrib'd in their Original Languages, in which indeed no change or alteration could be made without the guilt of Forgery; which is look't upon as Crime in Acts of the least importance, and consequently must be Hainous and Sacrilegious with respect to the Sacred Writings. But certainly those

those who only reduce the expressions of the Original; to ways of Speaking that are common and intelligible in the Languages into which they Translate them, can't, with the least Shadow of Reason, be accus'd of this; otherwise we must never be allow'd to make an Author speak in any other Language than that in which he first writ.

The LXX. *Irenæus*, *Eusebius*, *St. Jerom*, *Rufinus*, *Valence of Antioch* and *Justinian*, have conjur'd those that should copy their Writings, to make no alteration in them; and yet I suppose that those who are for sticking so close to the Letter don't imagine, that those Writers, so famous for Learning and Judgment, were guilty of such silliness as to desire, that a Translator should use the same construction and turn in his Language, which they did in theirs; and truly had this been their meaning no man of Sense could much value or regard it.

I. But lest some lovers of Religion should still be so scrupulous as to think, that those words of *Moses* and *St. John* are not only to be understood of the Copies, but likewise of the Translations of those Books, They are intreated to take notice, that their Scruple is occasioned

oned by the too literal Translation of those places of Scripture, founded on some foolish Rabbinical Fancies, quite opposite to the design and meaning of the Sacred Writers. Those who are acquainted with the Stile of the Original of the Old Testament, which the New has imitated in a great many places, and particularly in this, know, that *to add to the Commandments of God*, or *to take any thing from them*, signifies to Violate them, by doing something they Forbid, or omitting something they Command to be done, as *Fagius* and *Grotius* have observ'd. This appears plainly from the words that immediately follow this Pro-

Dent. 4. 2. *hibition of Moses ; Thou shalt not add unto the Word which I command you, neither shalt thou diminish from it ; and then he subjoyns, That ye may keep the commandments of the Lord your God ; And yet*
12. 32. *more plainly and fully in another place, What things soever I command you, observe to do it, Thou shalt not add thereto nor diminish from it,*

E. Levi. The Jews themselves, who are but too
Gen. Pir- much Wedded to the Letter of the Scrip-
ture Abach. ture, do observe, that this Prohibition is only to be understood of private persons, and not at all of those whom God
 had

had appointed to Interpret his Will ; and that the same Grace and Spirit of Prophecy, which was given to the Prophets and Judges in *Moses's* days, was promised to them that succeeded him, and that therefore they not only had Power to Interpret the Law, but also to make new Statutes and Ordinances, as experience has likewise Justified, since *Joshua* has added to those of *Moses*, the Prophets to both, and *Jesus Christ* to all.

II. These Texts then make nothing for such a Translation as those Gentlemen would be at ; wherein the words should be set in the same Order they are *in* in the Original, nor indeed is it possible that the God of Order should Command a thing which could produce nothing but Obscurity, Confusion and Nonsense.

But why should we be more scrupulous in this matter, than the Prophets and Apostles, and *Jesus Christ* himself, who in citing the Writings of *Moses* do seldom or Deut. 6:13. never express his very Words, thinking it sufficient to give the true sense and meaning of them. Thus *Moses* Commands *to serve the Lord*, but our Saviour makes no Scruple to add the Word *only*, which is likewise to be extended to

the

the Precept of Worshipping him as the Devil himself did acknowledge. Nay, it is sometimes absolutely necessary for making up a compleat Sense, to supply some Words which have gone before, or follow after. As when our Saviour says, *Be not angry with thy Brother without a cause*, and afterwards forbids to call him *Cursed Wretch* or *Rakah*, i. e. to give him ill, or reproachful names, it is plain that we are to add, *without a cause*. For our Saviour himself, whose life was a comment upon his Doctrine, was often angry, and treated the *Pharisees* and *Saducees* more than once with the worst of names, calling them *blind*, *fools*, *whited Sepulchres*, *Hypocrits*, and *Children of the Devil*.

Tim. 2: 24. III. The Apostle to Timothy says, *that Adam was not deceived, but the Woman*. Interpreters, to reconcile this with the story of the Fall, say, that *Adam* was not deceiv'd by the *Serpent* but *Eve*; or that the Apostle says, that *Adam* was not deceiv'd, because the Scripture makes no mention of it: As the *Rabbi's* were wont to say, that *Jacob* did not dye, because the Scripture, in speaking of his departure out of this Life, does not make use of the Word *Dying*, but of that of *expiring*, or *giving up the Ghost*. And

Heb. 7: 3.

as others think the Author to the *Hebrews* has said, that *Melchizedeck* had neither Father nor Mother nor Descent, neither beginning of Days nor end of Life, because *Moses* and the Prophet make no mention of them. But not to insist on those foolish Rabbinical Whymfies, we need but supply the Word *first*, which we find in the preceeding Verse, and all the difficulty will presently disappear, as *Drusus* has observ'd. The Apostle then plainly affirms, *That Adam was not first deceiv'd, but the Woman.*

Preterit. 13
8. p. 308.

IV. Sometimes we must bring back a Word, which is exprest in the end of a Verse or Sentence, and repeat it in the beginning. Thus we Translate the Words of *Solomon*, *A wise Son heareth his Fathers Instruction, but a Scornor heareth not Rebuke.* And those of the Prophet *Malachy*, *Who is there even among you that would shut the Doors for nought? Neither do ye kindle fire on my Altar for nought,* where the words *heareth*, and *for nought*, are necessarily supply'd in the beginning of these Texts, as our Translators have done, and put them in different Characters, to shew they are not in the Original.

Prov. 13. 1

Mat. 1. 10.

V. We

Mat. 10.
10.

V. We find in all Languages, a great many ways of speaking, wherein some Words are suppress'd, which causes no difficulty in the Original, but cannot be Translated into other Languages, unless those Words are made up, without quite marring the Sense. The Apostles in *St. Matthew*, are forbid to provide *Shoes* for their Journey, but we must necessarily Translate *two pair of Shoes*, as in the beginning of the Verse they are forbid to have two Coats, for we find in *St. Mark*, that they were allowed to be Shod.

Mark 6.
9.

VI. Besides it often happens, that an intire proposition must be supply'd to make up a compleat Sense, as *Glassius*, *Hipperius*, and others have observ'd: Thus some think that to compleat the Sense of *Rom. 5. 12.* these Words must be immediately Subjoined, *So also by one Man, Righteousness was brought into the World, and Life eternal by Righteousness; of which all are made partakers, providing they sincerely believe in Jesus Christ.* The beginning of the 16 Verse must also be supplied, thus, *The Gift is not as the Death, which came by one that Sinned.*

VII. A like supplement *Origin* thinks, should be added after, *Rom. 9. 23.* thus, *Can those Vessels fitted for Destruction say,*
God

God has done unjustly by them? The Apostle to the Galatians says, *Brethren you have been called to Liberty, only use not this Liberty for an occasion to the Flesh;* And the Psalmist, *O ye Sons of Men how long will you turn my Glory into Shame?* where the Words *use* and *turn* are not in the Original, but are necessarily supplied to make up the Sense. And there is no Version but makes such Supplements, when there is but a Word or two to be added, to perfect the meaning of the Sacred Writers, without being afraid in the least of the Curses threatned against those who add to Gods Word.

C H A P. III.

That the Original is often so Figurative, that a Translator is forc'd, in many places, only to render the Sense and meaning of it.

THe learned are less apt to be deceiv'd, than the People, when they meet with improper and figurative expressions. They know there is sometimes a Transposition

sposition of Terms that must be replac'd
 in their natural order ; that there are
 Faults in some Copies which must be
 rectify'd ; That there are various read-
 ings, some of which, for several Reasons,
 are to be preferr'd to others ; *That* the
 different pointing of the same *Hebrew*
 word gives it quite different Senses ; That
 there are some propositions which seem
 Negative, which are to be taken Interro-
 gatively and affirmatively ; That there
 are some allusions to Uses and Customs,
 which explain the difficulties ; That there
 is a literal Sense and a figurative that must
 not be confounded ; That there are Ge-
 neral Expressions that must be understood
 with respect to the particular Subject to
 which they are apply'd ; That the Scrip-
 ture frequently accommodates itself to
 the current Opinions about natural things,
 without approving or confirming them ;
 That there are Parentheses that darken
 the Sense, unless they are more distinctly
 mark'd, than they commonly are in most
 Translations ; that there are ways of speak-
 ing of former times, of the *Jewish* Na-
 tion, and of the Eastern Countries, that
 must be adjusted to our Idea's ; That the
 different circumstances of the Subject,
 the Connexion with what goes before
 and

after, and the design of the Author, must often Determine the meaning ; That the signification of a *Hebrew* Verb quite changes, according to the Conjugation it is in; and several other Rules, which are of the greatest Importance in finding out the true Sense of the Holy Scriptures. But the People, who are no less concern'd to know the Will of God than the Learn'd, don't understand many of those Rules, and therefore are always in danger of being deceiv'd, as long as the Translations continue as they now are.

I. It is true, there are few or none now a days so Gross, as to imagine that God has a Body ; tho' the Scripture attributes Eyes, Hands, Ears, Feet, Bowels, &c. to him. The *Jews* especially could not be mistaken in this Point, after the frequent Advertisements God had given them, of his being Immaterial, Spiritual and Invisible. But yet since the People are ready to receive wrong Notions by those figurative Expressions, and since our Language has Words in abundance to Express them in a proper Sense, it seems more reasonable that they should be reduc'd to their Natural Sense, than left in a Translation, and that when tho

Original Speaks of God's Hand, it should be Translated God's Power; His Eyes, his Care, and Providence; his Mouth, his Order or Commandments; his Bowels, his most tender Compassions, &c.

Panini.

1 Sam. 1.
18.

II. There are indeed some occasions, in which some of these Words cannot be kept without altering the meaning of the Text. The *Hebrews*, for Example, express the Words, *Face* and *Anger* by one Word. But a Translation can't keep the Word *Face*, where the Original designs *Anger*, without corrupting of the Place, and quite Marring the Sense. And therefore the *Geneva* Translation and *Piscator* had reason to render what is said of *Hannah*, in the *Hebrew*, *That her Countenance was no more*, by these Words, *And her Indignation continued no more*: which our Version has Translated, *And her Countenance was no more Sad*; by supplying the Word *Sad*, which is not in the Original. But this in my Opinion, is a little forc'd, and the other seems more easy and natural. Our Translators have render'd the *Hebrew* Word, by that of *Anger* in other places, as well as those of *Geneva*. As *Psalms*. 21 9. *Thou shalt make them as a fiery Oven, in the day of thine*

thine Anger; and Jer. 3. 12. where God promises that he will not *make his Anger to fall on his People*. But in other places, they have render'd it by the Words *Face, Countenance, Presence*, where the Sense manifestly requires that it should be Translated by the Word, *Anger*. As Levit. 20. 6. The Geneva Version hath, *I will set my Face against them that consult Deviners; where our Version has exprest it; I will set my Anger, &c.* And thus it should have render'd it too. Ps. 9. 3. *Mine Enemies shall perish by thy Anger,* and not at thy Presence. Ps. 34. 16. *The Anger (not the Face only) Of the Lord is against them that do Evil.* Ps. 51. 9. *Turn away thine Anger from my Sin.* And 2. Thess. 1. 9. *who shall be punished with everlasting Destruction, from the Anger (not Presence only) of the Lord and from the Glory of his Power.* In all those places *Anger* is evidently understood, and so the Chaldee, Paraphrase and the Syriack and Arabick Versions have frequently render'd it.

III. The Scripture also sometimes expresses *Anger*, by a Word which signifies *the Breath of the Nostrils*; because those that are angry, do commonly discover their Passion in this manner. But since

this Metaphor is not us'd in our Language, it can't be left in a Translation design'd for the People, without giving them notions different from those of the Original. And therefore our Translators, and those of *Geneva*, have very well express'd it, by the Word *Anger*, Deut. 29. 20. But there can be no reason given, why they should not have Translated it so in other places, where it certainly signifies the same thing: As *Exodus* 15. 8. *Psf.* 18. 15. *Job*, 4 9. in the last of which places, our Translators have express'd it by *Anger* on the Margin, tho' they have put *the blast of the Nostrils in the Body of the Text*.

IV. The Eastern Countries, whose Stile the sacred Writers, do frequently imitate, were wont to express every thing they would say, in bigg and swelling Terms, which seem to contain a peculiar Force and Emphasis when render'd Word by Word in our Western Tongues. But those who are acquainted with the Language of the *Levant*, do discover no such strength and Energy in them, because they knew the *Ideas*, which the Eastern Countries do annex to those pompous expressions. When they speak of the taking of a Town, or of some extraordinary

ordinary Calamity, they say that the Earth Trembles; that the Stars fall from Heaven; that the Sun is Darkned and the Moon gives no light, in a Word, that the course of Nature is wholly alter'd. Those and several other expressions of the same nature, are to be found in the Prophet *Isaiah*, who describes the Ruin of *Babylon*, after the most frightful manner imaginable; as if it should be raz'd to the *Is. 13.* Ground, and all its Inhabitants Massac- *6. &c.* cred by the *Medes*; and as if its Ruin was to be attended with the intire Destruction of Heaven and Earth. He uses almost the same Threatnings against the *Is. 34.* *Edomites*, and *Joel* against the *Jews*. But *Joel. 2.* we must not take them literally, for they *10.* were never accomplisht in the full extent of their natural signification. It seems therefore sufficient, for Expressing the meaning of the Prophets in those places, to say, *that fearful Calamities should come upon the King of Babylon, the Edomites and the Jews; and that they should fall into the Hands of their Enemies, who would have no Compassion on them; For this is all that the Eastern Nations, the Greeks, Latins, and the Arabians even at this day, do mean by those high and lofty Expressions. Plato, Homer,*

- and *Attcius* in *Cicero*, describing the Calamities of their time, say, that they believ'd, *there was no more Sun in the World*, and the *Arabians* yet, when they
- (1) Speak of a considerable Misfortune befall'n a Man, say, that *his Heaven is fallen to the Earth, or turn'd to Earth*: As may be seen in *Maimon*, *Grotius* and others. The same Expressions are found also in several other places of Scripture.
- (2) From those Examples it plainly appears, that we cannot Translate the Ways of Speaking, borrow'd by the Sacred Writers from the Eastern Nations, Word for Word, without raising in the Readers Head, different notions from what the Text designs.

Moreh.
Nevoch.
P. 2. C.
49.

‘ But here it may not be amiss to set
‘ down the Reason given by *Maimon*, for
‘ those big ways of Speaking us'd by the
‘ Prophets. As *Isaiah* (says he) Speak-
‘ ing of such as have been Conquer'd,
‘ says, That their Sun and Moon have lost
‘ their Light and are chang'd into Dark-
‘ ness, so he says also of the Conquerors,
‘ that their Sun and Moon increase their
‘ Light: For experience, proves that the
‘ Eyes of a Man in great Misery grow
‘ dim, and don't see the Light in its full
‘ Splendor; because the Optick Nerves
‘ are

' are weakned and opprest by his want of
 ' Spirits, and the multitude of Vapours
 ' that arise to the Head, by reason of his
 ' grief and anguish of Spirit. Upon the
 ' contrary when by Joy the Soul is in-
 ' largd, and the animal Spirits are con-
 ' veyed in abundance to the Organs of
 ' seeing, the Sun and Light appear grea-
 ' ter and brighter than they did before.

'Tis according to this principle that ^{Nizzak.}
^{P. 3.}
Kimki, Abarbanel, and Lipman do explain,
Isaiah 30. 26, Moreover the Light of the
Moon shall be as the Light of the Sun, and
the Light of the Sun shall be seven fold as
the Light of Seven days, in the day that the
Lord bindeth up the breach of his People,
and healeth the stroke of their Wound.
 Which Words they take to be a parabo-
 lical Prophecy of the Prosperity of the
 Jews, under the Reign of *Hezekiah*; ^{Esther. 3:}
^{17.}
 Light representing Prosperity, and a- ^{Isa. 60.}
 bundance; as Darkness does adversity ^{Joel, 2.}
 and want. ^{20.}

V. *Isaiah* Speaks also of a *New Hea-*
ven, and a New Earth, which has made
 a great many break their Heads, to find ^{Isa. 51.}
 out the manner how the World shall be ^{16. 65.}
 destroy'd and renew'd. The most of In- ^{17. 66.}
 terpreters do understand of the *New Hea-*
ven, of the Happiness of the Blessed after

(3) Death. But *Junius, Hakspan, Calixtus, Wagenzecl, &c.* after *Maimon* and *Lipman*, have observ'd, that 'tis usual with this Prophet to mark the great Events that happen in the World, by such Ways of Speaking; and particularly such as concern the Church; and that to *Create a New Heaven*, in the Stile of the *Jews*, is to establish a New Kingdom. This Expression therefore signifies only, the Ruin of the Enemies of God's People, and the re-Establishment of the *Israelites*, and especially of the Church, in a better Condition. And in this Sense too, 'tis to be taken in *St. Peter*, and *St. John*. Thus

2. Pet. 2.
13.
R. 21. 1. then it seems it should be Translated, or the Ambiguity might be remov'd by inserting the Particle, *as*, which the Translators have not scrupled to do in other places.

Michlall.
Joph's.

VI. The *Jews* observe farther, that when the Scripture speaks of the last days, it is to be understood of the days of the *Messias*: And thus it seems this Expression should be render'd, *Acts 2. 17. 1. Tim. 4. 1. Heb. 1. 2. &c.*

VII. We must likewise have recourse to the Ways of Speaking amongst the *Jews*, to understand, that saying of our Saviour, that *one Foot or Title shall not pass*

pass from the Law, &c. For 'tis certain that (4)
several Letters, and some whole Words
of the Old Testament, have been lost
by the negligence of Transcribers.

It must therefore be granted, that our
Saviour meant no more by this Expres-
sion, than that he was so far from de-
signing to abolish the Law, as the *Jews*
falsely accus'd him, that on the con-
trary, he prest the observation of it
more strictly, than the severest Doctours
of the *Jews*; who have made no scruple
to say, that *a letter should rather be blotted* Talmud.
out of the Law than that Gods name should Massech.
be prophaned, or as they say a little af- Jebamoth.
ter, That one may, nay should, take a c. 3. f. 79.
letter from the Law (that is, violate one P. 1.
of its precepts) if it tend to the publick
sanctifying of God's name. Their mean-
ing is, that the Law should give place
to the Law i. e. in their Stile, That
the Commandments which immediate-
ly regard God, should have the pre-
ference of those which regard our
Neighbours, or our selves; which they
also express thus, *That the second Ta-*
ble should yield to the First. This may
be seen explain'd at large, by *Manasseh* Conciliat.
Ben Israel. p. 147.

The

C. 6. 7.

Pref. 3.

Comm.

Mas. c. 13.

The *Jews* are so far from imagining that there is no alteration happened in the letters of the Sacred Text, That the *Talmudists* acknowledge XII different Readings, and the Author of *Sopherim* almost 200. *Elias Levita* has counted 148. *Buxtorf* has remarkt 1014 without reckoning those of *Daniel*, which are often repeated in *Ezekiel*. Father *Morinus* has observed 1200 in the great Bible at *Venice*, and the *Mazorets*, besides the foremention'd, have remarked more than 200 differences betwixt the *Mss.* of the Eastern and Western *Jews*, tho' they have not put them on the Margin of their Bibles, as they have done their other Scrupulous observations. And there are at this Day more than 200 places wherein the Bibles of the Eastern and Western *Jews* do differ ; yet they don't accuse one another of corrupting the Text : And the Bibles of the *Spanish Jews* are more correct than those of the *German Jews*, and yet the former don't reproach the latter on this Account ; because they suppose it has happen'd by the fault of Transcribers , rather than by any Malice or Design in them.

But

But however that be, the *Jews* when they use this expression, *That one God can't be blotted out of the Law*; they are not so gross or superstitious, as to think that 'tis impossible to blot that Letter out of the Law; for they must and do confess that this has actually happen'd. (5)
They only mark by this way of speaking, the exact obedience that is to be given to the Law. And this is sufficient to let us see in what Sense it has been used by our Saviour, and how Justly he applies it to the design of his Ministry, which tended much more to enjoin Obedience to the Divine Law, than the precepts of the Strictest Doctors of the *Jews*.

VIII. Christ Represents the Queen Mat. 123 of the South coming from the uttermost 42. parts of the Earth, to hear the Wisdom of Solomon. But the Situation of *Sheba* in *Arabia*, whence that Queen came, will not allow us to take those Words in the Strictness of the Letter, and shews the meaning of them to be, *That she came from a far Country*. And it seems the like restriction should be made in those Words Rom. 10. of St. Paul, *Their sound went into all* 18. *the Earth, and their Words unto the End of the World*; for it is not very probable

ble that the Ministry of the Apostles should have made the Gospel known, in an absolute Sense over all the Earth.

I will cry unto the Lord, says the Psalmist, *from the ends of the Earth*, i. e. from places distant from Jerusalem whither his Enemies had forc'd him to fly. And the same expression is taken in the same Sense, in several other places of Scripture.

All that a Translatour is oblig'd to do in such Cases, in my Opinion is this. If the figures he meets with in Scripture are strange and unknown in the Language into which he Translates, he should content himself with only giving the Sense of them: But if they are commonly used and understood, he is to stick as near as possible, to the phrase of the Original. A Translatour is likewise oblig'd to stick to the Original as much as possible, in rendering those Texts of Scripture that treat of matters of Fact, wherein the conduct of God and our Blessed Saviour, are particularly describ'd; because we have not proper Words in our Western Tongue, which answer precisely to the meaning of those of the Original, unless we should make a Paraphrase in stead of a Translation.

IX. But

IX. But there are several ways of speaking besides them already mention'd, that must not be render'd according to the letter of the Original. Our Translation says, *that there is none* ^{Rom. 3. 9.} *Righteous, no not one. There is none that* ^{10.} *understandeth, there is none that seeketh* ^{Pj. 14. 3.} *after God, &c.* which the Apostle Paul ^{53. 4.} cites out of the Psalms. But those Words give too general a Notion of the corruption of Men, and are contrary to the design of the Spirit of God, if taken in a Strict universality. For David speaks in those very Psalms of God's people, and the Scripture gives the Charracter of Righteous, to several in all Ages; as to *Enoch, Asa, Job, David, Josiah, Zachariah, Elizabeth, &c.* This (7) St. *Austin* and several Modern Divines do acknowledge; and they observe further that most of those disorders, do regard the *Pagans*, and some particular *Jews*; and that all that can reasonably be concluded from them is, that in comparison of the wicked, the number of the Righteous was inconsiderable. The universality therefore of these expressions (8) is to be restricted by inserting the Word *almost*, and then the Words will run thus. *There is almost none that doth good, &c.*

X. A

X. A like way of speaking, you find imploy'd by *Moses* of those that liv'd before the Flood ; of whom he says, That
Gen. 6. 5. every imagination of the Heart of Man was Evil, and only Evil continually; and that all Flesh had corrupted their ways ; which likewise must be understood to admit of a limitation. For besides that *Noah* had got from God himself the Character of a Righteous Man, even the worst of men sometimes have good thoughts ; and those Checks of Conscience which the most profligate Sinners feel, Condemning their wicked ways and confessing they deserve severe Punishment, are to be look'd upon as Sentiments pleasing, and acceptable to God. And further that this is not understood of all Men in general is clear, because he mentions the Sons of God, or of the Soverains i. e. the posterity of *Seth* according to the best Interpreters, whom he sets in opposition to the Sons of Men i. e. the common sort of Men. So that the Words seem to admit of this Translation that the *Imaginations of the Hearts of those common sort of Men were for the most part Evil.*

There is no reason we should be more rigid here, than we are when we find the like expressions in other Authors. *Sophocles*

phocles says that *there was no Justice* in (9)
the race of men that liv'd in his time.

And *Theognis* that *none had any veneration*
for the immortal Gods, and that the race
of pious men was quite perish'd ; tho' in the
mean time he exhorts the vertuous to per-
severe in their Vertue. *Seneca* affirms that
Virgil had cause to say, that *Fidelity*
could not be secure any where ; and *Ovid*
to assert that the fury *Erynnis* reign'd over
the whole Earth, and that all men had
conspired together to commit nothing but
Villany ; And *Menander* that all, with-
out excepting man or woman, young or
old had associated themselves to do mis-
chief. You may find the same descrip-
tions in *Ovid* and *Medeas's* discourses of
them that liv'd before the deluge ; and
yet in them also you will find the Elogies
of several good Men, and Hero's, re-
markable for probity and virtue. Such
expressions therefore should not be prest
too far, nor made use of to prove an
absolutely universal corruption, unless
we think a Text or two of this sort,
should cancell a great many others which
render to good men their just and de-
serv'd praise.

XI. We must likewise qualifie a lit-
tle what the Apostle says, that *he who*
plants

plants and he who waters is nothing, that he is nothing without Charity, that he who thinks he is something, whereas he is nothing deceives himself: and what our Saviour says to his Disciples, Without me you can do nothing: And all Interpreters grant their meaning to be, that he that plants and he that waters is nothing in Comparison of God, who makes the plants to grow; that without Charity He should be of no Value in the sight of God, &c.

XII. Our Translation and several others make the Apostle say That an *Idol is nothing*. And the Papists don't fail to infer from this that they are no Idolaters, because their Images are, and represent something that's real, whereas the Idols of the *Pagans* represented but bare imaginations that had no existence. But neither the Versions nor inference are Just. For their Idols were real and visible, and the most of them represented real and visible beings, such as the Sun, Moon and other Creatures which the *Pagans* had Deified. That expression then only signifies that an *Idol has no Virtue or Power*; and so it should be render'd.

XIII. All the Translations have render'd, Word for Word, the unanimous agree

agreement which *Moses* observes to have been between those who liv'd in *Nimrod's* days, to build the Tower of *Babel*, as if they had all spoke the same Language. Tho' this Phrase, to be of one Speech, signifies to be of one Mind or Opinion, as the *Geneva* Version and ours render it; *Joshuah. 9. 2. They gathered themselves together, to fight with Joshuah, with one accord.* The same amendment must be made, *1 Kings 22. 21. Behold now the Prophets unanimously Prophecy success to the King,* and *Isaiah 19. 18. In that day five Cities of the Land of Ægypt, shall be of one accord, with the Inhabitants of Canaan, and not, shall speak the Language of Canaan, as most Versions render it.*

Annotations on Chap. III.

Maimon, Moreh Nevoch. p. 2. c. 29. Jos. Mede in Apocal. Grotius ad Mat. 24, 27. (1)
29. Hackspan. Not. ad Is. 30. 26 and 65. (2)
17, Lightfoot, &c. Deut. 32. 22. 23. Jerem. 4. 23. 24. Is. 13. 10. and 24. 4. 19. (4)
20. 23. and 65. 17. Matth. 24. 27. 29. 2 Pet. 3. 10. Revel. 6. 12. 13. 14. Junius Parall. p. 584. Calixtus. Tract. de Supr. Jud. p. 147. Hackspan not. ad Is.

- Wagenzeil* not ad *Nizzak*. p. 3. after *Maimon.* and *Lipman.* See in the Original.
- (4) *Juges* 20. 13. 2 *Sam.* 16. 23. 2 *Kings* 19. 37. *Jeram.* 31. 38.
- (5) *Nehem.* 12. 46. 1 *Samuel.* 20. 2. 2 *Sam.* 22. 8. In all these places the Letter *Jod*, is lost, not to mention a great many other Letters that are wanting, or that are so strangely alter'd, that he must be thoroughly Wedded to the Whimsies of the Rabbi's that looks for any other Mystery in them, than the Negligence of Transcribers. There is not one Vowel in the Seventh Chapter of the Numbers from the 19 Verse, to the 83
- Psf.* 22. 29. 46. 9. 48. 10. *Isa.* 41. 9.
- (6) *Jer.* 16. 19. *Acts* 1. 8. 13. 47.
- (7) *August* de Civ. D. l. 16. c. 21. and T. 7. contra Pelag. p. 1039. *Luther*, *Erasmus*, *Hacksplan*, *Glassius*, *Ainsworth*, &c.
- (8) The *Psalmist* himself confesses, *Psf.* 116. 12. that 'twas in his hast (i.e.) when he was touch'd with a Passionate resentment of abounding Wickedness) that he said *All Men are Lyars.* And 'tis evident from all the Apostles discourse *Rom.* 5. 4. &c. that it was not his intention to Pronounce those expressions in an ab-

absolute Sense, but only to teach us that God is so essentially *Truth*, that all Men in Comparison of him, are *Lyars*. See *Ainsworth* on Numb. 11. 5. *Gataker* advers. c. 18. *Hammond* in Rom. 3. *Muis*, *Cajetan*, *Calvin*, *Bucer*, *Luther*, *Erasmus*, &c.

(9)

Shopocles apud *Stob.* Serm. 2. *Senec.* Quest. Nat. l. 4. & *de ira* l. 2. c. 8. *Med. Ver.* 531. *Ovid* describes the Corruption of those that liv'd before the Flood thus ;

De duro est ultima ferro
Protinus erupit venæ peioris in Ævum
Omne nefas, fugere pudor verumq; fidesq;
In quorum subiere locum, fraudesq; doliq;
Insidiæq; & vis & amor Sceleratus habendi. &c.

C H A P. IV.

Of the Fate of those that have hitherto attempted to better the common Translations:

THe providence of God has, from the very first Ages of Christianity, rais'd up to his Church learned Men,
D 2
who

who have applied themselves to correct the faults of the Original, and Translations of the Holy Bible. *Origen* became Famous in the East for this kind of Study; and *St. Jerom* followed his Example in in the West, correcting the Latin Bibles, that were then in use: and Pope *Damasus*, who knew his Learning, engaged him to revise the Latin Version of the Gospels, which was then in a pitiful condition. This undertaking seem'd bold, and above the capacity of a private Person, who could not, without incurring the Envy and hatred of a great many, take the Freedom to Censure Books, Universally approv'd and Receiv'd.

In effect, tho' this work was not only useful, but also absolutely necessary, yet, 'twas dangerous to attempt the reforming of Errors, which length of time had in

Pref. in E. a manner authoriz'd. 'Tis a pious labour, says *St. Jerom*, but 'tis likewise
van. ad ' a dangerous presumption, that he who
Damas. ' should be Judg'd by every one, should
 ' take upon him to be every ones Jugde,
 ' to change the Language of the Ancients, and bring back the World, already grown old, to the first Lessons of
 ' Children. For, What person soever,
 ' whither ignorant or knowing, that
 ' takes

‘ takes this Book, and finds it differ from
 ‘ that which he learn’d, will not instant-
 ‘ ly cry out, that I am guilty of Forge-
 ‘ ry, and Sacrilege, in having dared to
 ‘ add to the Sacred Writings, and to
 ‘ change and correct them?

Nevertheless, seeing himself supported by a *Pope*, and being besides persuaded, that the Latine Versions, which were then Read in the West, were very defective, He chose rather to expose himself to the calumnies of the ignorant multitude, and to pass for an Innovator, and for a Forger, than to be wanting to his Duty.

As this enterprize of St. *Jerom*’s was bold, and that he was not only contented to give a new Translation of the Bible, but also often takes notice of the Faults of the Septuagint, several opposed themselves to his design. St. *Austin*, who did not approve of a new Translation of the Old Testament, from the Hebrew, and believ’d that *that* of the LXX was immediately inspir’d, thought it impossible that St. *Jerom* should have better Success than the Translators that went before him; and signifies to him, how much he was astonished at his undertaking. Nay farther, he us’d all his endeavours to take him off from it, and

Epist. ad Hieron. 19. 86.

prohibited the use of his Version in all his Diocese.

Invectiv. 1. *Ruffinus* went much farther, and accus'd St. *Jerom* of having scandalis'd the whole Church, by attempting to introduce *Judaism* into it; of having intirely chang'd the Scriptures, and acting as a *Jew* and *Apostate* in his Translation. In fine, the matter went so far, that St. *Jerom* was oblig'd to soften his Stile, and, after he had call'd his Censurers *Dogs* and *Asses*, to Write Apologies in defence of so useful and necessary an Innovation.

Ep. ad Marcellin. l. 2. *Ruff.* He complains that he should have been accus'd, for the good service he thought to have render'd to his Country-Men, by endeavouring to encourage them to instruct themselves in the knowlege of the Holy Scriptures; telling them withal, that, even the *Greeks*, tho' they had the Version of the LXX, made no scruple to Translate his Latin Version into their Tongue: And if we may believe *Genebrard*, *Sophronius* had Translated it into Greek.

He was charg'd above all, with endeavouring to discredit the Version of the LXX, which all Christians had in great Esteem and Veneration: To which he

he often Answers; that he had no mind ^{Pres. in Job} to lessen ' its Authority, and that he ^{pres. Gale.} ' acknowledg'd it to be divine. I am ' forc'd, says he, in every Book of the ' Scriptures, to answer to the Calumnies ' of my Adversaries, who accuse my ' Version as being a Censure of the Sep- ' tuagint. Be it known to my *Dogs*, that ' I have undertaken this Work for the ' Instruction of the People, without any ' design of blaming the ancient Version. ' And in another place; This work is ' indeed dangerous, and expos'd to the ' *Barkings* of my Calumniators, who ' alleage that I bring *in* my Translation, ' in place of the Antient, with no other ' design, than to blame the Septuagint, ' How then do I condemn the Anci- ' ent Translators? By no means; but ' I labour in the House of the Lord, ' treading in the footsteps of those that ' went before me.

But notwithstanding all these pro- testations, St. *Austin*, who was other- wise his Friend, disapproved his undertaking, endeavour'd to take him off of it, and would never allow to have his Version read in his Di- ocese, as has been observ'd already.

D a

But

Apparat. p. But he was no sooner dead, as *Serrarius*,
 355. 6. *Walton*, and others observe, than his
 Translation acquir'd Authority, and was
 receiv'd by the most part of the Latins,
 who acknowledg'd its faithfulness, and
 conformity to the Original Hebrew; yet
 so as the Ancient Version, was also kept
 to the time of *Gregory the Great*, who in
 his Studies made use of both, as he him-
 self tells in the end of a Letter directed to
Leander; tho' he prefers *St. Jerom's* Ver-
 sion to the Ancient, declaring that it was
 more exact, and that whatsoever it taught
 was to be believ'd.

L. de Script. This Translation prevail'd at length by
 degrees, rather by a tacit consent of the
 Latin Church, than by any Decree of
 Councils or Popes. For tho' *Hug. de St.*
Victor affirm, that the *Latine Church* did
 Authorize the reading and publick use of
 it, yet he cites no Decree to that pur-
 pose; and *Erasmus* Challenges *Dorpius*
Ep ad Dor- to produce any Synodical Act, wherein
pt. it was approv'd; Tho' *Anselm*, *Bernard*,
 and others, cite and explain it in their Wri-
 tings.

Santes Pagninus having imitated *St. Je-*
rom, by giving a Translation of the Bi-
 ble from the Hebrew, in the middle of
 the last Century, met almost with the
 same

same reproaches, from *Mariana the Jesuit*, and from *Genebrand*, tho' the Popes, *Leo the X*, *Adrian the VI*, and *Clement the VII*, had back'd it with their Authority.

Nor did *Erasmus* meet with better treatment, upon the account of his Version of the New Testament according to the Greek, from *Martin Dorpius* at *Lovain*; from *Edward Leigh* an *Englishman*, from *James Stunica* a *Spaniard*, and from *Peter Sutor* a *Divine* of *Paris*, notwithstanding it had the Approbation of *Pope Leo the X*, and that it had escap'd the Censure even of the *Spanish Inquisitors*.

The Translations of *Junius*, and *Tremellius*, and *Beza*, were no better receiv'd at first, in several places. Our *English Divines* prohibited the selling of the former, unless their Censure thereof was bound in with it, which bore, that it was not to be look'd upon as an exact *Version*, but as a *Paraphrase*; and that the *Annotations* on it were to pass only for the Opinions of Men, where there were several things not to be approved. This Censure past at *London*, in the Year 1593; *Beza's Version* had much the same fate. In fine, every one knows, how the *Arch-bishop* of *Paris*, and the *Jesuits* proceeded against

against the *Gentlemen of the Port-Royal*, for having dar'd to Publish a Version of the New Testament according to the Greek, in the year 1667.

Nevertheless Justice has been done at length to all those Versions ; and it has been acknowledg'd, that the amendments and alterations which they had made according to the Original, were not only useful, but also absolutely necessary. Which gives Ground to hope, that it would still be acceptable to endeavour to give a more exact Translation of the Bible, than any that has hitherto appear'd. And indeed it were to be Wish'd, that those who are in Power, did imploy Men of true Learning and Solid Piety, Free from Bigottry and blind Zeal, in so noble and necessary a Work.

C H A P.

C H A P. V.

Of the necessity of Revising and Correcting the former Translations, and that a Translation is rather to keep to the Sense than to the Letter.

ALL the Jewish Versions of the Old Testament have this Defect, that by keeping too close to the Letter of the Original, it is almost impossible to understand them. Nay, the Generality of Christian Translators have likewise fallen into the same fault, even with respect to the New Testament, which they have often made to speak *Hebrew* and *Greek* in their own Language, sticking sometimes by the very Etymologies of Words, without considering, that it can be only excusable in School-boys, to Translate after that manner.

It must certainly be acknowledg'd, that every Language has its particular Graces and Proprieties, and that the Eastern Tongues especially, whose Stile the *Greek* of the New Testament has in many

ny places imitated, have ways of expressing, which are relative to the Manners and Customs of the *Levant*, that would be Silly and Ridiculous, if they are not rendred according to the Analogy and Resemblance which they have with the Languages into which they are Translated: Because it seldom happens, that two Languages do agree in their Turn and Phrase, and that so a too literal Translation, would be so far from expressing the Sence of the Original, with that force and purity in which 'twas first Writ, that it would quite disfigure it, rob it of its true Ornaments, and make it speak oftentimes the quite contrary of what the Author design'd.

Indeed, a literal Translation of the Bible might be of some use to them that would learn the Hebrew, and the Language of the Synagogue, which the Authors of the New Testament spoke, because they render the *Hebrew* or *Syriack* Word for Word. This is the only reason that *Pagninus* gives in the Preface of his Version, for having taken this method of Translating, and 'tis indeed the only pretext that can be alleag'd for it. But a Version should not propose to it self to teach its Readers the Language
of

of its Original: There are *Grammars*, and *Dictionaries* enough, appointed for that purpose: Its principal design should be, to make them understand the meaning of its Authors, otherwise it will unavoidably fall into nonsensical Rhapsodies, and give occasion for Wild and Extravagant Fancies.

St. *Austin* relates a remarkable Story to this purpose. He was Preaching on a certain occasion, on *Mat. 11. 22.* which Serm. 8. de verb. Dom. sic. Matt. the Vulgar Latine renders, *I confess to thee O Father, &c.* and he had no sooner read the first Words of his Text, than his Hearers fell a beating of their Breasts according to the custom of those that confess their Sins in his time; which gave him occasion to blame them for having taken too much notice of the Words, without considering their meaning; telling them they were Words of Thanksgiving in this place, being express'd by Our *Blessed Saviour*, who had never Sin'd, and De vera Rel. c. 50. consequently, had no need of Confession. The same Father often acknowledges, that Christians are indispensibly obliged, to instruct themselves in the true Sense of the Scripture Phrases, and to bring them to ways of speaking us'd in their Mother Tongue; because all Languages

guages have particular forms of expression, which seem Ridiculous when Translated into other Languages.

Ep. Ad
Pamachum
Ep. ad
Sun and
Faecel.

St. *Jerom* was so fully convinced, that the perfection of a Translation consists, rather in the conformity of the Sense to that of the Original, than in a conformity of Words and Phrases, that he not only confesses he had chiefly us'd the former in his Translations, but also Solemnly declares he did not much regard the latter; according to the Example of *Cicero*, in his Translations of the *Protagoras* of *Plato*, the *Oeconomicks* of *Xenophon*, and of the two fine discourses of *Eschines*, and *Demosthenes* against him. But last the Example of *Cicero* should be rejected by his Adversaries, he adds, that *Hilary* the Confessor had follow'd the same method in his Translations of several *Homilies* on the *Book of Job*, and of several Treatises and Sermons on the *Psalms*, from *Greek* to *Latin*. This method of keeping more to the Sense, than to the Words, in Translating the Holy Scriptures, seem'd so essential to this famous Interpreter, that giving his opinion on this Subject to *Sunna* and *Fratella*, he repeats again, That it was the chief business of a Translatur, to render the turns
and

and proprieties of a Strange Language, ^{Pres. in} in the most clear and exact expressions ^{Eus. Chron.} of his own, as *Cicero, Terence, Plautus* and *Cecilius* (the most Learned of their Age) had done in their Translations from *Greek* to *Latine*; And in another place he tells us, that 'tis difficult to give Translations the Graces of their Original, and that when they are rendred Word for Word, they are in many places Barbarous and Ridiculous.

Baronius speaking of the LXX, observes, that tho' they had design'd to Translate the *Hebrew* into *Greek*, Word for Word, they could not have done it; there being in the *Hebrew* several Words, which can hardly be so well express'd in *Greek*, by a whole Sentence: and *Gene-^{10.}*brand remarks, that the method of Translating among the Ancients, was, to insert several Words, to render the Sense more clear. Thus *Jonathan, Onkelos*, and almost all Versions; have put in several Words to make their expressions more intelligible: To this it may be added, that the Apostles themselves, in their Citations out of the Old Testament, keep more by the Sense than by the Words, yet so as they cannot be accused of having alter'd the Original.

nal: For, since Words are the Interpreters of our thoughts, and the only mirror in which they can be represented, it cannot it be deny'd, but that he who expresses ones thoughts best, is the most faithful Interpreter, whatever dress he puts them in. Which makes the Learned *Serrarius* acknowledge, that the best way of Translating one Language into another, is, to keep close to the Author's meaning, whether one Translate Word for Word, or otherwise, adding and taking away something, by way of Paraphrase, according to the design of the first Author, always taking notice of Things, Persons, and Circumstances.

But not to insist any longer on the Authority of those great Men, it is most evident to any considering person, that there is an indispensable necessity of keeping more to the Sense than the Words of the Original, if we would avoid several Errors, prejudicial to Religion and our own Happiness. Lawyers affirm, that the Knowledge of the Law do's not consist in knowing the Letter of the Law, but its meaning; because the design of the Law-giver is more to be consider'd, than the Words in which the Law itself is express'd; which may with much more reason be said of the Holy Scriptures.

C H A P.

C H A P. VI.

That the Translations by sticking too close to the Original, and likewise by going too far from it, have multiply'd the Controversies, and given occasion to several foolish and superstitious Fancies, and dangerous Errors:

THe Jews, and those that are for Translating all according to the Letter, have fallen into such Ridiculous, Fopperies, as excite the scorn, or compassion of all who are Masters of the least reason. St. Jerom observes, that the superstition of their *Phylacteries*, owes its rise to their having taken literally, the Commandment which God had given them, *to bind his Laws for a sign on their Hands, and to have them as frontlets between their Eyes.* i. e. to obey them, and to keep them in continual Remembrance. But the literal Interpretation which the *Pharisees*

*Coment ad
Mat. 23;*

risees, (who on other occasions were but too much given to Allegories) have put on the Words, made them believe, that they contain'd an exprefs precept of writing on a Piece of Parchment, with a great deal of Formality and Ceremony, ſome Verſes out of *Exod.* 13. and *Deut.* 11. and thereafter to bind them to their Forehead and Left Arm, with great Devotion: So that thoſe who carried them moſt frequently, were look'd upon as moſt Religious, tho' at the bottom there is nothing more Superſtitious or Ridiculous.

II. It were to be wiſh'd that the *Jews*, and ſome, even of the moſt learn'd among Chriſtians, did only ſtick to the Letter when it is exprefs and plain; and that they did not ſhew their Weakneſs in this reſpect, even when the Words of the Original ſay nothing like what they would have them ſignify. Every body knows the Childiſh and Superſtitious Scruple of the *Jews*, of the *Greek* and *Latine Fathers*, and of ſeveral *Modern Divines* as to the Name *Jehovah*, which they thought was unlawful to be pronounced, becauſe they read in their Tranſlations, *that the Son of the Iſraelitiſh Woman, had pronounc'd the*
Name Jehovah, and that he that did Pronounce
the

the Name Jehovah, should be surely put to Tr. San-
Death. The Jews do aggravate this hedr.c. 4.
 threatning, excluding from Life Eternal, f. 90.
 any that shall be guilty of that pretended
 Crime; and 'tis in Consequence of that
 Law, that they call this Name ineffable,
 and that they read *Adonai* or *Elohim*, in
 all the places where the Word *Jehovah*
 is found.

But, besides that they make no Scruple
 to Pronounce those two other Names of
 God, which they pretend to be Synoni-
 mous, or at least equivalent, to that of
Jehovah, they charge God with making
 a Law; directly contrary to that which
 he gave the *Israelites*, when they were to
 expiate the Guilt of a Murder committed
 in the Field by an unknown Hand. For
 he expressly orders the Elders of the
 next City, after some Ceremonies pre-
 scrib'd to them, to say, *Jehovah be mer-*
ciful to thy People Israel: and he Com-Deut. 21.
 manded the *Israelites* several Ages after ^{8.}
 to Swear in these Words, *as Jehovah* Jer. 4. 21
liveth.

But, that which evidently shews the
 Folly and Superstition of not Pronoun-
 cing the Name *Jehovah* is this; That
Drusius and others, who have such an a-
 version to the Pronouncing of it that, out.

of contempt, they give the Name of *Jehovists* to those that pronounce it, yet, don't Scruple to Pronounce several Words, which are compounded from it. *Ludo-*

(1) *vicus Capellus* Confesses besides, that it may be read *Ex. 6. 3.* because that name

Antibar

P. 332.

is there distinguish'd from all the other Names of God. *Amama* excuses those that Read it, providing they believe the *Vowels* of the Name *Jehovah* are its proper *Vowels*; and 'tis generally acknowledg'd

Moreh.

Nevoch.

P. 1. C.

61.

Numbers

6. 23. 24.

by the *Jews*, according to *Maimonides* that the Priests might Pronounce it in the Sanctuary, with a high Voice, in the Presence of all the People, at the publick Benediction, where it several times occurs.

But this dispute might soon be put to an end, and those Superstitious Scruples might soon be dissipated, by the exact consideration of the *Hebrew* Word, which they Translated to Pronounce. For it Properly signifyes to Pierce, and Metaphorically, to Curse or Blaspheme (because those that Curse do in a manner pierce one with their Spiteful Tongues) as our Translation, and some others have very well render'd it, *here* and *elsewhere*. Why should not we then retain the innocent Pronunciation of the Name *Jehovah*, or
at

(2)

at least, of some Word equivalent to it, such as that of *God* (which *St. Paul* imploy^{Rom. 3. 4.} in citing *Gen. 15. 6.*) rather than follow a Superstitious Opinion, founded only on a Mis-Translated passage of Scripture, and the Fancy of the *Masorets*.

III. There is nothing more Ridiculous, than to keep in a Translation the last *Letter* of the *Hebrew Alphabet*, and to express it afterwards by its Pronunciation, as if the People knew it, or had any notion of it. We might with far^{Ezek. 9. 4.} more reason, put all the *Inscriptions* that are spoke of in the Old Testament, in *Hebrew Characters*, because they were Commanded to be writ in *Hebrew*, and not in any other *Language*. But that which quite ruins this Rabbinical Fancy, is; that, in all the *Old Testament*, we don't find a Letter imploy'd to express its own *Figure only*; so that *Thau* do's no more signify a Hebrew *T* in this place, than *Vau* do's a Hebrew *V* in the Books of *Moses*, as *D. Koning* has observ'd. 'Tis therefore needless labour to break our Heads, to find out what this Letter signify'd; and the Opinion of *Kimki*, and his *Masters*, viz. that the Angel *Gabriel* had writ it with Ink upon the Forehead of the Godly, as a presage of their Eternal Happiness

- ness, and with Blood on the Forehead of the Wicked, to presage their Eternal Damnation, is as Childish and Silly, as the Senseless *Grammaticism* which 'tis built upon. Nor is that of several *Fathers*, and some *Modern Divines* less Chimerical and Foolish, viz. that the Ancient *Thau* of the *Hebrews* was like to the *Tau* of the *Greeks*, or *T* of the *Latines*, which represent the Figure of the Cross. For *Isaiah* do's not say, *That God Commanded a Cherubim to set the Letter Thau upon the Forehead of the Men, that sigh'd and cried for all the Abominations that were done in Jerusalem, but to set, or mark a mark on them, as our Translators, and several others have very well render'd it.*

(5) IV. All the *Versions* have almost committed the same Fault, in Translating, *That God had put a mark on Cain, lest any finding him, should kill him, tho' the Original say's no such thing, as the LXX have observ'd, who render it very well thus, That God set a Sign or Wonder before Cain to persuade him that whosoever should find him should not kill him.* Almost the same with what is said *Ex. 10. 12. that God did set signs before the Egyptians, and Isaiah 66. 19. that he would set a sign among the Heathen: Where 'tis evident*

dent, he do's not mean any particular *Mark*, which shou'd be set on their Bodies, but only these *Signs* and *Wonders* which he wrought in *Ægypt*, to oblige *Pharaoh* to let his People go, and the miraculous manner after which he deliver'd them from the *Babilenish Captivity*. This explication is natural and agreeable to the Methods of the Divine Providence, which is Wont to convince the incredulous by Signs and Wonders. Nor could any less assure *Cain*, in the fear he was under, that the first that did meet him should not kill him, after what God had said to him, in upbraiding him with his Crime: There is, therefore, nothing more Foolish than the conjectures of the *Rabbi's*, and of some *Christian Doctors*, concerning this pretended Mark, which they think God did Imprint upon the Body of *Cain*, to distinguish him from other Men, *Pirke Ab.* and to keep him from being kill'd. *c. 21.* Some, as *R. Eliezer*, and *Iarchi*, imagine, that it was some of the Letters of the name *Jehovah*, or of the *Hebrew Alphabet*, or even of the Name *Cain*, that were printed on his Forehead, or on his Arms. Others, as *R. Abba Jose*, *Zenoren.* *na Q. 42.* have fancied that it was a Horn, which

- (6) grew out of his Forehead. Several of the *Fathers*, and some *Arabians* have thought it to be a continual trembling of Body. There are some who imagine, that this sign was a *Dog*, that always attended him; Others that the Earth always shook about him. And some have fancied, that this sign was the *Sabbath*, which was given to *Adam*, as an assurance of *Grace*, and that 'twas also granted to *Cain*. In fine, the *Wiser* sort, who did not dare to determine what this sign was, because the Scripture say's nothing of it, have still imagin'd, that there must have been some sensible Mark on the Body of
- (7) *Cain*. And there has been but a few that have understood the true meaning of this Text, and have generously shaken of the prejudice of too much admiring Translations, which sometimes fills the Head with Ridiculous Visions.

V. It is undeniable, that a great many Errors and Superstitions do proceed from wrong Translations, or from Mens taking Figurative expressions in a literal Sense. To what excess of cruelty were *Origen* and others Transported against their own Body, by having under-

Ap. Abenez. and Zennor.

In Tanchum f. 4.

Euseb. Hist. Ec. Orig. ad Rom. 1. 2. c. 2.

understood the Words of our Saviour ^{Athan. Ap. de fuga} *Mat. 19. 12.* literally? which oblig'd the first *Council of Nice* to prohibit this custom. But (with all deference to such a *Venerable Assembly*) it had been more proper to have corrected the Version, which was capable to deceive the Simple, and to have render'd the Words thus; *That there are some, who live as if they were Eunuchs for the Kingdom of Heaven's sake.*

VI. St. *Austin*, and the *Romanists*, after him, to defend their Saint and Image Worship, observe, that Our Saviour *Mat. 4. 11.* do's not say, *Thou shalt only Worship the Lord thy God, tho' he says him only thou shalt Serve.* But this is to be more subtle than the Devil himself, who having only requir'd of our Saviour to fall down and Worship him, went off baffled at this Answer, which yet would have been imperfect and impertinent, if the fancy of St. *Austin* was true. But if this Father and those that blindly follow his Authority had apply'd themselves more closely to study the Stile of the Scriptures, they would have been ashamed to use such kind of Arguments; For 'tis evident, as has been observ'd already, that

that the Word *Only* which is express'd in the Command of serving God, is also understood in that of Worshipping him.

VII. They also endeavour to prove the Doctrine of the Invocation of Saints, by another Scripture Authority, which has somewhat more of shew, but nothing more of Substance, for their purpose, than the former. They find in the *Vulgar Latin*, That Jacob wished that the names of his Fore-fathers Abraham, and Isaac should be call'd on his Children. But *Estius* and *Menoch*, after *Fagius* and *Erasmus*, do observe, that this *Hebraism* signifyes only, that Jacob wish'd that his Posterity might preserve the Honour and Dignity of their *Original*, and that they might always be acknowledg'd to be the worthy Offspring of the *Patriarchs*, whom God had honoured with his *Covenant*. In effect if we compare this Text with other places of Scripture, where the same expression is us'd, we shall clearly find, that it signifyes nothing like Religious Invocation. When *Joab* had taken the Royal City of the *Ammonites*, he sent Messengers to David and said ;

2 Sam. 12. 28. come and take the City lest my Name should be

be called upon it. Who sees not here, that *Joab* was not afraid that the Inhabitants of *Rabba* should Invoke him, but that they should call the City by his Name, and that they and others should attribute to him the Honour of the Victory, which he would have reserv'd for *David*, either out of Affection, or for fear of incurring his Jealousy; as the praises of some Women, had, a little before, made *David* incur that of *Saul*. *Isaiah* foretelling the Captivity of the Jews says, that then seven Women should take hold upon one Man, saying, we will eat our own Bread and wear our own apparel, only let thy Name be called on us. Now there is none so grossly ignorant as to imagine, that these Women desired to give Religious Worship to this Man, and 'tis as clear as day, that they only wish'd to pass for his Wives, and be called by his Name. We find the same way of speaking *Isaiah*. 44. 5. One shall say I am the Lord's, and another shall call on the Name of Jacob and another shall subscribe with his Hand, I am the Lord's and shall call on the name of Israel; and *Isaiah* 48. 2. They call on the Holy City, i. e. as all Interpreters confess, that they should take
and

4. r.

and *bear* the name and quality of the Posterity of *Jacob* or *Israel*, and of the *Inhabitants* of *Jerusalem*. And thus they should be Translated, at least in Versions design'd for the People, which cannot be too exact and clear, for preventing of error and superstition. And therefore our Translators have very Judiciously stuck to the meaning of the *Hebraism*, in all the forecited places, setting down sometimes the *Hebraism* it self on the Margin. It seems also that all the places where 'tis said that the name of God is called on Men, should be render'd thus; *That they bear the Name and Quality of the Children of God*, as the most learned Commentators do acknowledge.

(7)

De verbo
Dei. C. 2.
A. Castro.
Pineda.

VIII. *Bellarmino* and the most of the *Roman Catholicks*, after *Thomas Aquinas*, and *Lyra*, imagine they have a demonstration for their Worshipping of Saints *Job. 5. 1.* which the *Vulgar Latine* renders, *Call now and turn thy self to one of the Saints*. But this is one of the most palpable faults of that Translation, for the Words which it renders *to one*, as the *Masorets* observe, is only found in *seven places* of Scripture, in all which they are to be taken Interrogatively, which

ELMI.

which is equal to the strictest Negation : Not to mention that the Saints were not invocated under the Old Testament, because according to the Doctrine of the Church of *Rome*, they were in a *Limbus*, remote from the presence of God. Our *Translators* have therefore had reason to render this place of *Job* thus, *Call now if there be any that will answer thee, and to which of the Angels wilt thou turn ?*

IX. Thus likewise, with *St. Austin*,^{Serm. de Elem.} they think they have an unanswerable proof for the merit of good Works in *Menoch.* the Counsel which *Daniel* gave to *Nebuchadnezzar*.^{C. a Lapid:} *To Redeem his Sins* (as the *Vulgar Latine* renders it) *by alms giving*. But certainly they had never made use of this proof, if they had consider'd, that^{parak. perak.} the *Verb* which they Translate to *Redeem*, has never that signification, but when it is applyed to *Persons in Bondage or Distress*, and that when it has *things or vices* for its object, it always signifies to *abandon*, to *break off*, or to *abstain from*, as *Gejerus* has prov'd, after the *R. R. Solomon, Kimki and Nathan*.

X. But if the too literal Versions of the *Bible*, have contributed to the invention and continuance of several Superstitions ;

perstitutions ; These that have altogether forsaken the *Original*, have thrown Men into several dangerous errors and needless controversies. *Origen* deceiv'd by the Opinion of the *Jews*, and by the *Septuagint* and *Vulgar Latine*, believed that there was to be no *Resurrection of the Wicked*, because he read in those

Pf. 1. 5. Translations, that the *Wicked* should not arise in the day of Judgment, and that the *Gyants* should not rise again ; tho' there is no such thing in the *Original*,

Isa. 26. 14. which only says, that the *Wicked* shall not stand (i. e. that they shall lose their cause) when they are Judged, and that the *Rephaims*, or the dead, as they could not keep themselves from dying, so neither could they enliven themselves again, now they were dead. Otherwise if we should keep to the *Septuagint* and *Vulgar Latine*, we must also say that *Physicians* shall not rise again, because they affirm it in so many Words, tho' the *O-*

Pf. 88. 10. *riginal* only says. Shall the *Rephaims* or the *Dead* arise and Praise thee ?

XI. *Origen* and his Followers, fancied also that the *Wicked* and the *Devils* should be saved one day, because they found in the *Septuagint* and *V. L.* How great is thy Goodness, which thou hast concealed

cealed from those that fear thee? suppo-
 sing that God had hid this from the
 Righteous to keep them to their Duty,
 and to hinder them from falling into
 Wickedness; and St. *Austin* was at a loss
 what to answer to this objection, be-^{Tsaphan}
 cause he did not know that the *Hebrew*^{Prov. 13.}
 Word, which signifies sometimes to^{22.}
conceal, do's also signify *to reserve* or^{Joh 15.20.}
lay up, as in this place and some others,^{27. 17.}
 and that so *David* here admires the
 greatness of that happiness, which God
 has laid up for them that fear him, as
 the *Modern Versions* do very well
 Translate it, conform to the *Original*.

XII. St. *Austin* often cites what he had
 read in the LXX. and V. L. *If you*
don't believe you shall not understand, to
 infer from it, that we must believe the
 Divine truths, before we understand
 them. And the *Crowd of Popish Wri-*
ters follow him to Authorize a *Blind*
and implicate Faith; but if he had *had an*
exact Translation, he had only read,
Unless you believe, viz. that the King-
doms of Assyria and Israel shall short-
ly be destroy'd, you shall not be esta-
blished.

And

And yet, which is pretty strange, St. *Austin* was not ignorant that the Words do admit, and this Translation, for in another place he observes it, and stands up for it. Nay it seems that the *Words* of the *Original* should be render'd by way of Question thus, *will you not believe an unless you are confirmed?* as several learned Men have observ'd. The Prophet sees *Abaz* persist in his diffidence

Junius,
Deodat.
S. Ama. P
P seiffer.

and fear, from which he endeavours to relieve him, by assuring him that God had promised to deliver him from the Enemy; Wherefore he puts the Question whether he or his Council would not believe, unless they were confirmed by some Miracle, leaving it at his choice to require such a one as he pleased, and declaring to him, that God would not fail to give him a sign to convince him of the truth of what he had told him.

XIII. This *Father* was so far prejudiced in favour, of the *Septuagint* that when he could not excuse it from corrupting the *Original*, he had recourse to *Figures* and *Types*. He acknowledges that *Jonah* gave Forty days to the *Neuvites* to repent in. But because the *Septuagint* gives them *but three days*,
his

Jonah 3.4.

his penetrating Wit finds out a way to reconcile this : These *Interpreters* according to him are as Infallible as the Original, For he believed them inspir'd by God. Thus then he solves the difficulty. The three days of the LXX, says he, refer *typically* to the Death of *Jesus Christ*, and the forty days of the Original, to the Forty days he conversed with his Disciples after his Resurrection.

XII. What whimsies has he not invented for explaining *Exod.* 21. 22. 23. which the LXX, and V.L. render thus, *If a Child come without form from a Woman that is hurt, &c.* He supposes that the Child is for some time without *form*, i. e. according to him, without a *Soul*, and that at length it is *informed*, i. e. receives a *Soul*. Upon which he disputes whether it receive the Soul at the time of conception, or a long time after, tho' there is nothing of this in the Original, and tho' the Words which the LXX, Translate *formed* and *informed*; constantly signify a Wound, which is; or one which is not deadly; and only relate to the *outward form* of the Body. Nevertheless the *Masters of Sentences* and several *School Men*, dispute with heat

on the Authority of *St. Austin*, about the propagation of *Original sin*, and make such wild objections one against another, as could scarcely fall in the head of the Maddest Bedlamite.

Those errors might be supportable, if the *Authors* of them did not impose a necessity on all Men to follow *their Opinions*; and if the faults of the Versions did not engage Men in sharp disputes, and controversies, which ruine that Charity and union, which ought to abound among Christians. But as *Men of Learning*, and especially *Divines*, are of a violent Temper, and there is no extremity into which they are not capable to run, when they suffer themselves to be transported by a Zeal, which seems to be founded on the Word of God, it is a matter of the highest importance, not to take those things for *Divine Truths*, which are often times the product of Ignorance and Error.

XIII. The experience of several Ages, and particularly of ours, in several places of *Europe*, can evidently demonstrate, how much Cruelty and Barbarity the wrong Translation of *one Word* is capable to produce. *St. Austin* could find no better argument to justify his rigorous proceed-

proceedings against the Donatists than the Words of the Parable *Luke 14. 23.* which most Translations render, *Compel them to come in*; tho' 'twas never the custom to force any violently to come to a Feast, but that the most civil and obliging methods have been always us'd on such occasions. I don't believe that they who are so much for *violence* in matters of Religion, are so unreasonable as to think, that *St. Peter* us'd any force to bring the *Gentiles* over to *Judaism*, tho' *Gal. 2. 14.* *St. Paul* accuses him of *having compelled them to Judaize*, nor that the two *Disciples*, who met *Jesus* in the way to *E-maus*, did offer any violence to him, to make him stay with them, since the *Luke 24. 29;* Gospel, which says that *they constrained him to stay with them*, tells us that this constraint consisted only in saying, (no doubt with great earnestness) *Abide with us*. But since those Words of *compelling* and *constraining*, commonly signify something of violence and severity, it were better to avoid them in a Translation, and to render the foregoing places as follows. *Oblige them to come in. To engage the Gentiles to Judaize. They oblidg'd him to abide with them*, than to leave a pretext to those who Transgress the

rules of Moderation, as *St. Austin* always did when he thought he had any Warrant from Scripture for so doing.

Jonah. 4.

6. 7. 9. 10.

XIV. What troubles did he create to *St. Jerom* for having Translated the *Hebrew* word *Kikajon* by that of *Juy*, whereas the *LXX* and *V. L.* which were *Austin's* Favourite Versions, had Translated, the one, a *Wild Gourd* and the other a *Pumpkin*. He attackt him violently in several Letters, to which *St. Jerom* always answered very civilly, telling him he did not pretend to determine positively that it was an *Ivy*, but that it must have been some such Plant, rather than a *Gourd* or *Pumpkin*, which grows close to the Earth, and could not have shaded *Jonah* from the heat of the Sun. But this was not all; for *Jerom* complains that he was accused of *Sacrilege* and *Heresy* at *Rome*, by *St. Austin's* Friend, and that they who stood for his Version of this word were so scurvily used, that they were often forc'd to come to blows. Those who desire to be further informed of this Ridiculous controversy, may consult *Ribera* on *Jonas*, *Sixtus Sinensis*, and *Martinius*.

XV. This *Father* was often very *Allegorical* without necessity, and also kept
often

often to the Letter without reason. He read *Dent. 28. 66. Thy Life shall hang before thee* i. e. shall be doubtful and uncertain; but he refers this to Jesus hanging on the Cross, because he is sometimes called *the Life* in the New Testament. At this rate it might be thought that all the People of *Israel* were hanging, when God say's by the *Prophet Hoseah*, *My People hang*, that is, are in doubt ^{*Hoseah 13.*} or suspense, which our Translation renders, *My People is bent to back-sliding.* ^{7.}

XVI. What sorry proofs do's he allege to the *Pelagians*, for preventing and subsequent Grace. He found the one and the other, in plain terms, in his Versions, *Psf. 59. 10. and 23. 5. His Mercy shall prevent me, and his Mercy shall follow me.* But if we consult the Original, those pretended proofs vanish; for it only expresses, in the places cited, the confidence that *David* had in the Divine Protection and Favour. The God of Mercy, saith he, shall prevent me, *viz.* from Danger. Surely *Goodness and Mercy, i. e. Prosperity and Success, shall follow me all the days of my Life.*

XVII. He farther adduces to prove preventing Grace, *Prov. 8. 35. which*

the LXX and V. L. render, *the will is prepared by the Lord*; tho' the Original only says, *he shall obtain his Will from the Lord*. *His Will* signifying either the favour of God in General, as our Translation expresses it, or *that which a Man desires*, as the Jews and Vatablus explain it. Which Solomon proposes to good Men, as the reward of their Piety. Such Arguments do more hurt than good, and the necessity of the Divine Grace is too evident to stand in need of silly proofs.

XVIII. To prove the difficulty of keeping God's Commandments, against the same Pelagians, he cites *Pf. 17. 3.* which the same Versions render, *I have observed hard ways*. But the Original only speaks in this place of the Wicked, which Transgress the Law of God, and not of the difficulty of his Commandments, which the Psalmist, throughout the whole 119 *Psal.* represents as pleasant, and easy to be obey'd. The Psalmist then says here; I have kept my self from the paths of the Destroyer. It were easy to produce a great many examples of the like mistakes of Modern Divines, into which they have fallen, by relying too much on some Versions,

or

or sticking too much to the letter of the Original. But this is so well known, that the most part of controversies, now adays, are reduced to the examining of the true meaning of the Texts of Scripture, which are alleged on both sides: just as it was amongst the *Ancient Philosophers*, that disputed against one another with great vehemency and heat, tho' at the bottom they rather differed about words than about things, as *Tully* objects to the *Sect of Zeno*.

XIX. It is therefore undeniable, that if we had an exact Version of the Scriptures, which did clearly and impartially render the true meaning of the Spirit of God, it might be hoped, that disputes and contentions among Christians, should considerably diminish and fall. We might likewise look for a quite other Success than has been hitherto found, in our Disputes with the Enemies of our Religion, who when they hear us adduce mis-translated Texts to prove the most essential Truths, take occasion to insult over Religion in general, as if it had no more Solid foundation, as *St. Thomas* and all Reasonable Divines do acknowledge.

Preter. l.
o. ad
Rev. 23.

XX. And here there is ground for renewing the complaint of *Drusius* in the beginning of this Age, against the negligence of the most of ' Divines, who ' are at no pains to find out the true ' Sense of the Scriptures, which they ' don't understand, and from which ' they daily draw new Doctrines; disputing perpetually about things which ' pass their understanding, and which ' they shall never agree about, &c.

Annotations on Chap. VI.

- (1) Such as, *Jehonathan*, *Jehoschaphat*, *Jehojachim*, and *Jehuchal*, which they therefore call, *Jaophora* and *Tetragrammatophora*.
- (2) As *Arius Montanus*, *Pagnin*, *Junius* and *Tremellius*, *Ainsworth* and *Buxtorf*.
- (3) Because *Thau* is the Capital Letter of the future of the *Verb Chajah*, which signifies *thou shalt live*; and of the future of the *Verb Mouth*, which signifies; *thou shalt dye*.
- (4) See *Origen*, *Tertullian*, *L. contra Jud. Clemen. Alexand. Strom. l. 6. August. Dial. de discept. Synag. & Eccles. Jerom.*

Jerom. Ambros. l. 1. de Abrah. Bellarm. l. 2. de effect. Sacram. c. 20. & l. 2. de Eccles. Triumph. c. 27. Sixt. Sinens. Bibl. l. 2. p. 115. Gretser de Cruce. c. 31. Tirinus, Estius Maldonat, Cornelius a Lapide.

As the *Septuagint*, *Symmachus*, *Cyprian*, *Chrysostome*, *Munster*, *Luther*, *Junius*, *Casaubon*, *Pfeiffer* with the *Rabbies Jarki* and *Abarbanel*. (5)

As *Theodoret Quest. 42. Chrysostom Homil. in Gen. August in Faustum l. 12. c. 12. Batricid. apud Hottinger. Smegm. Orient. p. 223.* (6)

As *Abenezra, Vatablus, Pfeiffer Dub. vex. s. Cent. 1. l. 6.* (7)

Gen. 4. 26. Deut. 28. 10. Numbers. 6. 27. 2 Sam. 6. 2. 2 Chron. 7. 14. (8)

Isa. 43. 7. and 65. 1. Jer. 14. 9. Joel. 2. 32. Acts 2. 21. and 9. 14. 21. and 15. 17. Rom. 10. 12. 13. 14. 1. Cor. 1. 2. 2 Tim. 2. 19. Fagius in Paraph. Chald. Bertram. Lucubrat. Franck. c. 1. Piscator ad Gen. 4. 26. Malvend. and Amjsworth ad Deut. 28. 10. & ad Num. 6. 27. Buxtorf. ad 2 Sam. 6. 2. Grotius ad Gen. 4. 26. and Joel. 2. 32. and Acts 2. 21. and Is. 43. 7. Leon Juda, Junius, Tremellius, Piscator, ad Is. 65. 1. Calvin. Tarnovi. L. de Dieu ad Joel 2. 32. Castalio, Beza,

Beza, Piscator, Grotius, ad Acts 15. 17. Calvin. ad 2 Tim. 2. 19. J. Vorstius Phil. Sa. P. II c. 27. Hammond, ad 1 Cor. 1. 2.

C H A P. VII.

That the Transpositions of Words and Phrases, render the Translations obscure in many places, &c.

IT must be granted by all, who have the least Knowledge of the Originals of the Holy Scriptures, that they contain several Transpositions of *Words*, and sometimes of whole *Phrases*, which indeed can occasion no great difficulty to learned Men, who are acquainted with the Stile of those Languages, and frequently meet with such ways of speaking in all sorts of Authors; but when they are Translated into a Language, which always expresses things in their natural order, those *Words* and *Phrases* must be set in their proper places, otherwise, they quite marr the Sense of the Text, or at least make it obscure and unintelligible to the generality of Readers.

When

I. When, for avoiding Strife and Contention, *Abraham* and *Lot*, had agreed to separate from one another, and *Abraham* had allowed *Lot* to chuse what part of the Country best pleased him, The Text says, that *Lot lifted up his Eyes, and beheld all the Plain of Jordan, that it was well watered every where, before the Lord destroy'd Sodom and Gomorrah, even as the Garden of the Lord, like the Land of Ægypt, as thou comest unto Zoar*: where the Words seem to imply that the Plain of *Jordan* was equal in fruitfulness with that part of *Ægypt*, which lay towards *Zoar*. But the meaning is that *that* part of the Plain of *Jordan* that lay towards *Zoar*, was equal in fruitfulness to the other places mentioned in the Text. We must there give the Words this order. *And Lot lifted up his Eyes and beheld all the plain of Jordan, as thou comest unto Zoar, that it was well watered every where, even as the Garden of the Lord, like the Land of Ægypt, before the Lord destroyed Sodom and Gomorrah.*

II. Every one knows what disturbance *Helvidius*, caused in the Church in *St. Jerom's* days; by maintaining that the *Blessed Virgin* had Children to *Joseph*

Joseph, after she had Born our Saviour, He grounded his Opinion on these Words of St. *Matthew*; And knew her not, till she had brought forth her first Born. St. *Jerom*, who stood up too passionately for Celibacy, oppos'd *Helvidius* with all his might, and let him see that the Word *till* did not at all imply that *Joseph* had known the Blessed Virgin afterward, but on the contrary, that it signified that he did not know her at all. To prove this, he adduces those

1 *Sam.* 15. 35. places of Scripture where 'tis said, That Samuel came no more to see Saul, till the day of his Death, and that Michal the

2 *Sam.* 6. 43. Daughter of Saul, had no more Children till the day of her Death, which don't signify that Samuel saw Saul after his Death, nor that Michal had Children after her Death, but on the contrary that Samuel afterwards never saw Saul, And that from that time Michal had had no more Children. But it seems more agreeable to the Evangelist's design, to suppose a Transposition in this place, and to Translate it thus; And took unto him his Wife, till she had brought forth her first Born Son, but knew her not; which plainly removes the Ambiguity, as *Heinsius* has observ'd.

III. The same *Heinsius* has observed that there is a *Transposition of Terms* in that place of *St. Matthew*, where *Christ* forbids his *Disciples* to give that which is holy unto *Dogs*, and to cast Pearls before Swine, lest they should trample them under their Feet, and turn again and rent them; and that it should be Translated thus, *Give not that which is holy unto Dogs, lest they turn again, and rent you, and cast not Pearls before Swine lest they trample them under their Feet.* Which is plain and natural and agrees very well with the different natures of these different Creatures.

IV. What our Saviour says of *John the Baptist*, *But I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him*, do's not seem to be exprest in the natural order of the Words: For we don't find that the *Prophets* have any where made mention of the bad usage that *John the Baptist* was to meet With from *Herod*, and the *Jews*. *Euthymius* indeed refers us to the *Prophet Isaiah*, but the *Chapter* he cites on the *Margin* does not make the least mention of him. Some think that the Book that spoke of him is lost, or that we must apply to *John the Baptist*.

1 King. 21. *Baptist, and Herodias, what is said in the Book of the Kings of Elijah and Jezebel. But 'tis much more natural to acknowledge that there is a Transposition in the Words, and that they are to be ordered thus, But I say unto you that Elias is come already as it is written of him; and they have done unto him whatsoever they listed, as Heinsius has observed after R. Stephanus, and adds farther that these Words, and have done whatsoever they listed, were in several manuscripts, shut up in a Parenthesis.*

*Exercit.
Sac. p.
105.*

*Gram. Sac.
p. 746.* V. *Glassius, after Gerhard, has discovered a like Transposition of Words in the Epistle to Philemon. verse 5. Hearing of thy love and faith which thou hast towards the Lord Jesus, and toward all Saints: But unless we would leave a pretext to Roman Catholicks for the Invocation of Saints, we must Translate with the Gentlemen of the Port-Royal, who can't be suspected of favouring the Protestants; Hearing of the Faith which thou hast towards the Lord Jesus Christ; and of thy Charity to all Saints.*

Acts 2. 23. VI. How much soever a Man may be convinced of the Goodness, Wisdom and Justice of God, he can't read what the Translations make *St. Peter* say to the

the *Jews*, without murmuring, and without conceiving some odd notion of the *Apostle*, who reproaches *that Nation*, with the highest impiety, and most execrable villany imaginable, for that which was but but an Execution of the exprefs Orders of the *Will of God*, of his *irrevocable purpose*, and *absolute decree*. They make the *Apostle* speak thus. *Him being deliver'd by the determinate Council and foreknowledge of God, you have taken, and by wicked hands have Crucified and Slain.* But, if we consult the Original, we shall find that this inconsistency is not to be attributed to the *Apostle*, but to the prejudices or negligence of the *Translators*, who make the *Apostle* speak the quite contrary of what he designs. We must observe that he does not make use of the *Verb*, which expresses the *Action of Judas*, or the crime of the *Jews*, in betraying of our Saviour and delivering him to Pontius Pilate, but of a participle, which denotes the gift and present which God had made of his Son to the *Jews*, to reclaim them from their error and vice: So that the Words should be thus rendered, *That having taken him which had been given them by the determinate Council and fore knowledge of*
God

Paradi-
deonai.

Eklotos.

God, they had Crucified and Slain him with wicked Hands. And they contain the same reproach which we find in the following Chapter, of having deliver'd up

Acts 3:13.
14. 15.

Jesus, and denyed him in the presence of Pontius Pilate when he was determined to him let go, &c..

Acts 4:27.
28.

VII. Nor are we less puzzl'd in reading the Discourse of St. Peter and St. John, as they are rendred by the Translations: *For of a truth, against thy holy Child Jesus whom thou hast anointed; both Herod and Pontius Pilat, with the Gentiles, and the People of Israel were gathered together, for to do whatsoever thy hand and thy Counsel determined before to be done.* But this is likewise occasioned by the prejudices of the same Translators, which made them attribute to God, a design which he every where declares he hates and abhors, and which the Apostles do only atcribe to the Devil, and to those who serv'd him as Instruments to oppress and Crucify Jesus Christ. For the *Terms* of the *Original* do plainly bear,
 ‘ That *Herod* and *Pontius Pilat* gathered
 ‘ themselves together, with the *Gentiles*,
 ‘ and *People of Israel*, against his holy
 ‘ Child *Jesus*, whom he had anointed to
 ‘ do whatsoever his *Power* and *Wisdom*
 had

had before determined to be done; as the Gentlemen of the *Port-Royal*, who can't be suspected in this matter, have very well rendred it. We need but consider, that this place is not precisely to be understood of the *Death of Jesus Christ*, nor of the wicked Conspiracy of *Herod*, of *Pilat*, of the *Gentiles*, and of the *Jews*, to put him to Death, as if that had been predestin'd and determin'd by God's decree (for now Christ had been for some time crucified) but of the *Persecution* of the *Apostles* and *Christian Church*, by all those *Infidels*; *Jesus Christ* looking upon the Sufferings of his *Disciples* and *Members*, as his own, according to what he himself says to *Paul*, when he persecuted his Church, *Saul, Saul why persecutest thou me*: This is evident from the following part of this Discourse; for the Apostles having spoke of the miraculous Cure of the Lame Man, and of the prohibition of the Council of the *Jews* to preach in the name of *Jesus*, and of the severe Threatnings denounced against those that should continue to preach his *Doctrine*; all the *Assembly* unanimously lifted up their voice, and pronounced those words: Which plainly shews, that they spoke of some particu-

lar Conspiracy against themselves. But take it what way you please, it will not admit of the common Explication that is put upon it: For it is not said, that *God* had appointed, that *Herod, Pilat,* and the *rest*, should have done what they did, but at most that they had done that which *God* had determined to come to pass; which are two things altogether different. *God*, for example, has determined, that good Men must enter into the Kingdom of Heaven by crosses and difficulties, but he has not determined or appointed that the Wicked should Persecute them; he has only left the Government of the World in the hands of those who are Enemies to his Religion, who by a deliberate malice, abuse that Power, which has been given them, and who persecute that Religion, which opposes their Corruption and condemns their wicked Practises.

VIII. When the Versions make *St. Peter* say, *That many did stumble at the word being disobedient, whereunto also they were appointed*; we are tempted to believe, that *God* has decreed that the wicked should be Rebellious, and should stumble at the Word; and this indeed is the opinion of those who follow this Translation.

ion. But besides that this would excuse their crime, and that this being supposed, none could be called Disobedient, since it were in vain for man to oppose himself to the will of God; it is likewise plainly contrary to the express Declarations of God in the Scriptures, wherein he protests, nay, swears too, *that he does not delight in the Death of Sinners; that he wills that all should be saved and come to the knowledge of the Truth; and that he neglects nothing which is fit and proper to be done, to bring them to that happiness which he design'd them for.* It had certainly then be much more reasonable, to have translated the words of the Original otherwise than to give them a meaning which is so injurious to the Goodness and Justice of God, and which may throw Sinners into despair, and make them altogether neglect their Duty. The Apostle manifestly speaks of *Unbelievers*, and says, *that they stumble at the word which was offered to them, or, which was put near them, or, upon which they were set; for the Original may admit of those three Translations.* It is a plain Allusion to those that walk, without taking notice of their way, or to *Buzlers*, who stumble

against the Materials that are given them to build with; for the Apostle had been comparing Jesus Christ to a corner-stone, which the Builders had disallow'd, and had become a stone of stumbling, and a Rock of Offence to those that did not believe. We must therefore rectifie the *Transposition* that is in the Original, which gives occasion to this dangerous Mistake, and Translate with the *Syriack Version*; *being disobedient, they stumble at the Word, which was offered unto them, or, tho' it was offered unto them.*

- IX. Lucas Brugensis, and Maldonat, have observed a like *Transposition* in these words
- Matt. 3. 16. of St. Matthew, *That when Jesus was Baptized, he went up straight-way out of the water; and lo the Heavens were opened unto him, &c.* For it is plain, that the word *straightway* should be placed after these words, *and lo*; as is evident from
- Mark 1. 10. St. Mark, who says, *and straightway coming out of water, or, as soon as he came out of the water, he saw the Heavens opened.* In effect, why should St. Matthew have observ'd, that Jesus came *straightway* out of the water, after he was Baptiz'd; for what shou'd he have done there, after he was Baptiz'd? This
- Re-

Reflection were altogether useless; but it was very much to the purpose, and even necessary too, to take notice, that as soon as he had come out of the water, the Heavens were opened to him at the same instant, and that he saw the Spirit like a Dove descending upon him. We must therefore Translate, *And Jesus when he was baptized, went up out of the water, and lo straightway the Heavens were opened unto him, &c.*

X. Several *learned Men* have remark'd a very important *Transposition of Terms*, in the *Book of Revelations*, where all the Versions, except that of *Castalio*, make *St. John* evidently contradict the *Apostle to the Hebrews*, making the one say, that *Rev. 13.* the Lamb was slain from the foundation of the World, whereas the other declares *Heb. 9.* expressly, That *Christ* has not offered him-^{25, 26,} self often; that he has not suffered often^{28.} since the foundation of the World; that he has appeared but once in the end of the World, to put away sin, by the Sacrifice of himself; and that he was once offered, to bear the sins of many. It is true, that to justify the expression of *St. John*, it is said, that his meaning was not, that the Lamb was actually slain from the foundation of the World, but only that it was slain in the

Decree of God, or in the *Sacrifices*, and in the *Types* which did prefigure him; or in so far as the vertue of his sacrifice did extend to the foundation of the World. But if they would have this to be the meaning of St. *John's* Expression, they should at least have rendered it so in the Translations, that the People, who commonly are not very able to distinguish, might find no occasion to be puzzl'd in comparing those two Texts together. But it is much more natural, to put the words of St. *John* in another order, and translate them thus; *And all that dwell upon Earth, whose names are not from the foundation of the World, writ in the Book of the Lamb slain, shall worship him; as appears by another passage of the same St. John, where he says, That they that dwell on Earth, whose names are not written in the Book of Life from the foundation of the World, shall wonder when they behold the Beast that*

Rev. 17.8 *was, and is not, and yet is.* I could give a great many more instances of such Transpositions, but those are sufficient to prove, that they often render the sense obscure.

XI. There are some Parents so severe and cruel to their Children, as not to observe any measure or bounds in punishing of them, and they think it their

their Duty too, to have no Pity upon Prov. 19.
 them because some Versions make; So-^{18.}
lom say, *Chasten thy Son while there is*
hope, and let not thy Soul spare for his cry-
ing. But it is most evident to those that
 have any tollerable skill in the *Hebrew* (2)
 Tongue, that the latter Part of the Verse
 should be render'd thus, *but suffer not thy*
self to be Transported, to cause him to dye,
 as several Translators and Commentators
 have Translated it.

There is none that can read *Jephtha's* Judges 11:
 vow and the Execution of it, as most 30, 31, &c.
 Translations express and represent it,
 without horreur and amazement. To
 find a Man, and that not a wild *Barbari-*
an: but an *Israelite*, offering in a burnt
 offering, a young and Innocent, and, no
 doubt, Beautiful and Vertuous Maid ;
 To find a fond and indulgent Father
 burning the Fruit of his own Body ; his
 only Child, nay, and his dutiful and obe-
 dient Child too ; the object of his pre-
 sent comforts and future hopes ; To find Heb. 11.
 him whom the Apostle lists, in the Cata-
 logue of the most Pious and Faithful wor-
 thies of the Old Testament vowing to of-
 fer a Humane Sacrifice to God, at the ve-
 ry time wherein the Scripture says, the

Deut. 12.
31.

2 Kings 3.
27.

(3)

Spirit of the Lord was upon him, and putting his vow afterwards in Execution, tho humane Sacrifices were hateful and abominable to the Lord, provoked him utterly to destroy the *Canaanites*, and kindled his Indignation against the *Israelites*, when they brought the King of *Moab* to the sad necessity of offering his *Eldest Son* for a burnt offering upon the Wall of his City ; I say, to find all this is very puzzling and unaccountable. But it is very strange that Translators should have render'd several Passages of this vow in favour of such a Cruel and Barbarous sense ; especially ours, who knew that the words could very well admit of a very different and reasonable meaning, as may be seen by the Notes they have set down, on the Margin of the 31 and 40 Verses of that Chapter. It can't be denied, but that the word which is render'd *and*, signifies *or*, in a great many places of Scripture. A certain Dr. says, that it cannot be so taken here, but till he give his reason, I humbly beg leave to differ from him. I believe he thinks with Mr. *Pool*, whom he seems to have consulted on the words, that the propriety of Speech will not admit of Translating *or* for *and* in this place. But neither

Pool

Pool nor the Dr. had thought so, if they had consider'd that the words, *shall be the Lords*, should be more properly render'd, *shall be Consecrated to the Lord*, i. e. Dedicated and set apart for Gods special service as *Nazarens* were. And that it is in such a sense as this, that *Jephtha* is said to *have done according to his Vow*, is clear, because it is immediately subjoyned, *And she knew no Man*; For if she was Sacrificed just as she came down from the Mount, this expression is altogether superfluous, because it is plain enough from her bewailing of her Virginity for three Months, that she had known no Man before; and it was very certain, that she could know no Man after. So that it is very natural to understand the words thus, That *Jephtha* according to his Vow had set apart his Daughter for Gods special Service, and that she continued unmarried, that *she might be more careful of the things which belong unto the Lord*, which will more fully appear, if we consider that the words which is render'd *to lament* in the following Verse, signifies also *to talk with*. But against this it is said, that Parents had no Power to oblige their Children to a single Life. To which I Answer,

(3)

x. That

1. That this objection militates more against the other Opinion. For if the want of right to do a thing be an Argument that *that* thing is not done, then the more Degrees of Injustice and Unlawfulness there is in any thing, the more boldly we may conclude, that it has not been done. So that if it follow, that *Jephtha* did not oblige his Daughter to perpetual Virginity, because he had no just Power to do so, then it is most evident that he did not Sacrifice her, because such an Action was Impious and Barbarous, and contrary to the Laws of God, of Nature and of Humanity.

2. *Jephtha's* not having a right to oblige his Daughter to perpetual Virginity, only proves that he should not have done it, and not that he did it not. For he might have thought he had a right, or out of blind Zeal fancied himself obliged to perform his inconsiderate and unlawful Vow. And it is much more reasonable to suppose this, than to imagine him to have been so grossly Ignorant, as not to have known the Barbarousness and Impiety of human Sacrifices, or so very stupidly Zealous as to have perform'd so abominable an Action, if he could have been capable of vowing it. But then,

3. It

3. It can't be proved, that Fathers had not such a right under the Law. 'Tis plain that they had a Power to Dedicate their Children to Gods peculiar Service, and to oblige them to several things, somewhat uneasy to Flesh and Blood. 'Tis likewise plain, that Fathers were to determine, what was reasonable for their Children, while under their Care, to vow and promise ; because the vows made by such Children signified nothing without the Fathers consent, but that if the Father did allow them, *Every Vow* Numbers *and Bond with which they bound their Soul* 30. 4, 5. *was to stand.* From which it appears, that Parents might advise their Children to reasonable vows, and, with their consent, bind them to any thing that was not unlawful, and that if the Father did vow any thing in Name of his Child, which the Child did not agree to, that then the Father was forgiven; as the Children were when their vows were disallowed by their Father, which is sufficient to Answer this Objection.

But 'tis said further, that if this had been all that *Jephtha* vow'd, he had not been so much troubled as he was, when at his return his Daughter met him, for it is said, *He rent his Cloaths, and said,*
alas

Gen. 30.

25.

1 Sam. 1.

6, 7.

Isa. 4. 1.

alas my Daughter, thou hast brought me very low, and thou art one of them that trouble me. But they that think so, seem to be strangers to the Old Testament Notions, and to humane nature. It appears from several places of the Old Testament that the being without Children, and consequently perpetual Virginity was look'd upon as a curse and reproach, and how desirous Men are to see their Posterity increase, is very evident. So that it is no way strange to find *Jephtha* troubled and renting his Cloaths, when his only Child was to live and dye under this reproach, when he saw his Family almost extinct, and himself excluded from all hopes of Posterity, and particularly from the hopes of having the *Messiah* to come of his Seed.

As for the Story of *Ephigenia*, 'tis differently related, and if her being said to be Sacrificed, prove that *Jephtha's* Daughter was Sacrificed; Her being reliev'd by *Diana*, Proves that she was only obliged to perpetual Virginity: But the truth is, nothing of certainty can be concluded from such dark and obscure Fables.

Nor am I much mov'd to find that *Josephus*, *Philo*, and all the Fathers are for the
common

common Notion. For tho' I have as great a veneration for the Ancients as any, yet, I am not for following them blindly. It is very probable, that the Fathers believ'd so on the Testimony of these two *Jews*, and so should I too, if they had any certain tradition to build their assertion on. But since they want this, it's to be look'd upon as their Private Opinion, for which we are to have no greater value than the reasons which they give for it do deserve. The Fathers were too much wedded to the visions and fancies of the *Jews*, and especially of *Josephus* and *Philo*, which often betrayed them into the belief of several ridiculous whims, and particularly of that senseless Opinion of the Angels begetting Giants with the Women that were before the deluge; which they took to be the meaning of those words, in *Genesis*, *That the Sons of God went in into the Daughters of Men.*

From what hath been said, I think 'tis very reasonable to conclude, that *Jephtha* did not Sacrifice his Daughter, and that part of that Chapter is thus to be Translated. *Then the Spirit of the Lord came upon Jephtha, and he passed over Gilead and Manassah, and passed over Mispah of Gilead, and from Mispah of Gilead he passed*

(4)

passed over unto the Children of Ammon;
 And Jephtha vowed a vow unto the Lord,
 and said, If thou shalt without fail deliver
 the Children of Ammon into my hands,
 Then it shall be that whatsoever cometh out
 of the Door of my House to meet me, when
 I return in Peace from the Children of Am-
 mon, that I will consecrate it to the Lord,
 or I will offer it up for a burnt offering----
 So Jephtha passed over unto the Children of
 Ammon to fight against them, and the
 Lord delivered them into his hand.----And
 Jephtha came to Mispeh to his house, and
 behold his Daughter came out to meet him
 with Timbrels and with Dances, and she
 was his only Child: Beside her he had
 neither Son nor Daughter--- And it came to
 pass when he saw her, that he rent his
 cloaths and said, Alas my Daughter thou
 hast brought me very low, thou art one of
 those that trouble me: For I have opened my
 mouth unto the Lord, and I cannot go back.
 --- And it came to pass at the end of two
 months that she returned to her Father, who
 did unto her according to his vow, and she
 continued unmarried. And it was a custom
 in Israel, That the Daughters of Israel went
 yearly to talk with the Daughter of Jephtha
 the Gileadite, four days in a year.

It is truly strange to consider that Translators, when a Text is capable of two different senses, do generally chuse that which is least agreeable to reason and the Analogy of Faith, and that they should contend so hotly for that sense which is lyable to a great many exceptions, and is sometimes Impious and Profane, when the words do very well admit a most Pious and Reasonable meaning; as they have done in this and several other places of Scripture. Those who are pleased carefully to read our Translation, will often find that the Marginal Note, is better than the Expression which is kept in the body of the Text, and likewise that the Original may bear a better meaning than is given it in either.

Annotations on Chap. VII.

(1.) **T**HUS the *Vulgar Latin, Chaldee Paraphrase, Pagnin, Leon Juda, Vatablus, Junius and Tremellius, Mercer, Piscator, Geyer, &c.* have rendred it

(2.) The

(2.) The Particle *Vau* is not conjunctive here, but disjunctive; as it is likewise *Gen.* 2. 6. *Exod.* 1. 10. and *v.* 5. and 21. 15. 17. *Deut.* 27. 9. *Isa.* 7. 6. and in several other places.

(3.) The Hebrew Verb *Thanah*, signifies sometimes to speak or discourse together, as may be seen *Judges* 5. 11.

(4.) See *Joseph and David Kimki*, *Levi Ben-Gerson*, and *Solomon Ben Melech*, *De Lyra*, *Junius and Tremellius*, *B. Ziegler*, *Brentius*, *Chytræus*, *Osiander*, *Francius de Interpret. S. Oracl.* 71. *L. Capell. de vot. Jephthæ*, *Marsham*, *Canon Ægypt. S. ix. G. 3.* *Saubertus de Sacrificiis* c. 21. p. 516. *Schedius de Diis Germani* l. 2. c. 31.

CHAP.

C H A P. VIII.

The Literal Versions are often so obscure, that the People understands nothing of them.

I. **T**HE different Explications which the Learned'st Interpreters often give of the same Text, is too evident a proof of the obscurity of the Translations: And besides, we can scarce open the Bible without finding several Examples, to convince us of the same. One, for Example, can hardly make a riddle more intricate and obscure, than the words which the Versions put in the mouth of the Idumaean Watch-man, *Isaiah. 21. 12. The Morning cometh, and also the Night, if ye will enquire, enquire ye: return, come.* These words have no sense in them, and never did Heathen Oracle give a more dark Response. Whereas the Prophet tells plainly, that the Watch-man said, *The Morning is come, and the Night also; tho' ye enquire so impatiently, ye shall certainly return again; as they*
who

(1.)

- (1) who understand the Original may easily see.

II. Interpreters are strangely puzzl'd, with what our Translation, and some others, makes *Moses* say, *Gen. 2. 2. And on the seventh day God ended his work, which he had made.* This difficulty seem'd so material to the Lxx, and to the Syrian and Samaritan Interpreters, that they put in the number six, in the place of the seventh; and *Ludovicus, Capellus*, and Father *Morinus*, have made no scruple to prefer their Version

- (2.) to the Hebrew Text. The R. R. are no less put to it, to justify the Truth of the Original; several of them giving the Words the several following Explanations: That God made the seventh Day; that the seventh day he communicated motion and action to the things he had created the preceding days. That the seventh day he knew they were ended, and to add no more, that the Words should be render'd; *The seventh day he desired his Works*, i. e. heartily purposed to preserve them. Nor are the Christian Doctors more unanimous. Some
- (3.) think God that gave the finishing stroke to his Works on the seventh day, to prevent the too superstitious observation of

of it. Others, that the words should be translated, On the seventh day he rested from his works; but the Hebrew Verb can't be so taken in this place, as the Learned do know. Some, as *Catharinus*, imagine, that *Eve* was created the seventh day, contrary to the express Words of *Moses*, *Gen. 1. 27.* Others understand the seventh day exclusive, with *Rabbi Simeon Ben Jochai*, and some other *Rabbins*, mentioned by *Manasseh Ben. Israel*. But 'tis really strange, that so many Learned Men, have been so much puzzl'd with such a plain and easie passage, which should be translated, *And the seventh day God had ended his Works, which he had made*, (which is as much as to say, that the seventh day there remained nothing to be made) as the greatest Masters of the Hebrew Tongue do acknowledge. (4.)

III. Nor are the Versions, less obscure, in rendring what God says to *Cain*, *Gen. 4. 7.* The Vulgar Latin translates the first part of the Verse, *if thou dost well, shalt thou not receive? viz. a Reward.* The Caldee Paraphrase, &c. *shalt thou not be pardon'd?* Ours, *shalt thou not be accepted?* Others as *Nachmanides*, *Thou shalt be elevated in*

Dignity; because the Hebrew Word is taken in this sense in some places of Scripture. And it can't be deny'd, but that this last interpretation is most natural, and comes nearest the Original. But if we consider what God says to *Cain*, in the two foregoing Verses, *That his Countenance was fallen*, we shall see, that he promises him, that if he did well, he should have his Face *lifted up*, and that he should have no more reason to be sad; The Scripture often expressing a fearless and chearful State, by this way of speaking. *If iniquity be in thine hand*, says one of *Job's* Friends, *put it away from thee; and let not Wickedness dwell in thy Tabernacles, for then shalt thou lift up thy face without blot*, Job. 11. 15. And the same Expression is used to mark

(5.) the same thing in several other places.

But that which follows, *That otherwise Sin lyes at his door*, is no less obscure; for some think the meaning is, that *Cain* should be mistaken if he thought that he should have Authority over his Brother if he did evil; others, that if he did evil, his Sin should follow him at the heels, and present it self always to him, to torment him, like a dog lying before a door; or like a *Cerberus*; or
beast

beast of prey. Some think it signifies (7.)
 the punishment of Sin, as in some other (8.)
 places of Scripture; and others the de-
 sign of killing his Brother, which they
 think was a necessary consequent of his
 living Wickedly. But 'tis evident, as Ob. ad
 the Learned *Lightfoot* observes, that Gen. 4, 7
 God did not present himself to
Cain, to fright him, but to encour-
 age him, as the first Words he ad-
 dresses to him do testify. And the
 bare description of lying at the door,
 does plainly enough insinuate, that the
 Text does not speak either of a mistake,
 or Sin, or Punishment, but of a Sa-
 crifice for Sin, which the Scripture of-
 ten calls by the Hebrew Word here
 used, and which was commonly placed (9.)
 before the door of the Sanctuary, as may
 be seen in many places of Scripture.

Nor is the last part of this Sentence
 more clear, or better understood by
 the most of Interpreters. *And unto thee*
shall be his desire, and thou shalt rule
over him. The most part of the Rab-
 bins, Roman-Catholicks, and Luther-
 ans, think the meaning is, that *Cain*
 tho' he did evil, should not lose his
 free-will, nor the power of abstaining
 from Sin, and consequently that he

might still *have dominion over it*; for so they render the Words. Others imagine they signify, that it was *Cain's Duty*, to endeavour with all his might, to subdue Sin, because of the strong inclinations he had to it. But the true meaning is, that if *Cain* made good use of the instructions and assurances which God had been pleased to give him, *Abel should come to him as to a refuge, and submit himself to his Authority*; in the same sense as God says to Eve; that *her desire should be to her Husband*, i. e. that *she should go to him*, for shelter and protection, *as to a Sanctuary*, as the Lxx have very well render'd it.

(10.) V. All the Versions make *Cain* speak like one in despair, *Gen. 4. 13*. The vulgar Latin makes him say; *My iniquity is greater than that I should merit, or obtain pardon*: And the French Version, and Ours, *My iniquity is greater than I can bear*. For tho' the Hebrew Verb does sometimes signify *to bear or support*, yet when it is join'd to the Word which we render *Iniquity or Treachery*, it always signifies *to be pardoned, or to obtain pardon*. As may be seen in several places of Scripture; and R. *Mardoche Nathan* sets this Text, among the Examples, wherein

'tis

'tis to be taken in this sense. 'Tis likewise the meaning which the Lxx, and Caldee Paraphrase have given it. But why should not we translate with, *Jarchi* and several Rabbins, *Is my iniquity greater than that it can be pardoned?* This has nothing contrary to the signification of the Words of the Original, and agrees exactly to the answer which God gave him, and which he likewise back'd with a miraculous sign, to assure him of his protection, as has been shewed before, in correcting the translation of Verse 15 of the same Chapter.

VI Some Versions have not been exact enough, in rendring what *Moses* remarks of the Behaviour of those who were in Authority an Age before the Deluge; making him say, *That the Sons of God saw the Daughters of Men, that they were fair, and they took them Wives of all which they chose.* This gave occasion to that extravagant opinion of several Jewish Writers, followed by some Fathers of the Church, *viz.* That Angels had come down to the Earth, and taken to themselves Wives, with whom they begot a Generation of Gyants: And to that no less extravagant Fancy of others, who imagined

(11.)

(11.2)

H 4

that

that the Sons of God did signify the Devils. But it was easie to have observed, that the Word *Elohim* often signifies no more than a Judge, or Sovereign, or a person invested with Authority, as the best Interpreters do acknowledge; and that as the Hebrew does express the inferiour sort of People, by *the Sons of Men*; so *the Daughters of Men*, signifie no more than the Daughters of the inferiour sort. It must have been observed further, that the Verb *Labach* does not only signify *to take*, here, and in several other places, but *to take by force*, or surprize, or *to ravish*, and that this Behaviour is called *a Violence*, ver. 11. 13. which provoked God to send a Deluge on the Earth. *Moses* design then, is to aggravate the Wickedness of that Age, by shewing that those who were in Authority, and consequently should have been exemplary for Vertue and Piety, were nothing but Patterns of Lust and Violence: So that the Words should be render'd, *That the Sons of the Sovereigns seeing that the Daughters of the inferiour sort were fair, they took them by force, & ravish'd them, at their pleasures; as some Versions and Interpreters have expressed them.*

VII. The

VII. The most part of the Expressions which represent God's dealing towards men, or their good or bad Behaviour towards God, are borrowed from the Circumstances and bodily Actions of the Antient Patriarchs. As God was pleased to lead them after an extraordinary manner, and even to give them his Angels to be their Guides in their Journeys; there is nothing more common, than to find his commands, and their Behaviour, represented by terms, which properly signify *Ways, Paths and Footsteps*, or *to march and walk*. But since these Metaphors are not much used in our *English* Tongue, they can't be left in a version, without occasioning some obscurity, and giving Notions to the most of Readers, which are not answerable enough to the design of the Sacred Writers. The Faithful, for Example, are often represented, *Walking with God, after* (15.) *God; in the presence of God; in the ways of the Lord; or walking in the right way, in the Law of God, in the fear of God, in integrity, in righteousness and good works, &c.* On the contrary, the wicked are represented, as *not walking with God, nor in his ways, nor Laws, but walking in the ways of unrighteousness &c.* to express the

the Obedience of the one, and the Disobedience of the other to the Divine Laws. These Metaphors therefore should be render'd by some Circumlocution, which does plainly and fully express their Sense and Meaning, as the Lxx, the *Jerusalem* and *Caldee* Paraphrases, and the *Syriack* and *Arabick* Versions have done. For this we have likewise the Authority of the Apostle to the *Hebrews*, who not finding the expression of *Walking with God* which *Moses* imployes, clear enough, makes use of that of *pleasing God*. Such a Translation would leave no room for the ridiculous Interpretations of several Rabbins, some of which Dream that this expression signifies, that God taught *Enoch* the Art of Supplying some Days that were wanting in the Year, by Intercalating a whole Month in the Year, from time to time; others, that it signifies, to give oneself over to be lead by God by the hand, like a Child that is not able to walk alone; and others, in fine, that it signifies to live in Solitude; which Opinion has been Adopted by *J. Boulduc*, who makes *Enoch* the first Patriarch of the *Minims*. But the true meaning of the Words of the Original, is, *that Enoch's Practice was well pleasing*

Gen. 5.

22. 24.

Heb. 11.5.

(16.)

De Eccl.
antelegem.

sing to God, the Scripture applying a Term which signifies *to march*, or *walk*, to Actions and Customs, that are performed without any action or motion of body, according to the judicious remark of *Maimonides*. Moreh
Neboch p.
I. c. 24. f.

VIII. The Unlearned can scarce read ^{17.} the following Texts, without imagining that they are to be understood of Houses and Buildings. *And it came to pass that because the Midwives feared God, that he made them Houses. So shall it be done to the Man that will not build up his Brothers house. The Lord make the Woman that is come into thine House, like Rachel and Leah, which two did Build up the House of Israel. I will build a sure House to my Priest. I will Build thee a House, &c.* Exod. 1.
12.
Deut. 25.
Ruth 4. 7.
1 Sam. 2.
35.
2 Sam. 7.
27. Nay, the Learned too are puzzl'd about the meaning of this Expression, as appears from their different explications of the first of these Texts; some with *Fagius*, imagining that the *Israelites*, out of Gratitude to the *Egyptian* Midwives for preserving their Children, did make Houses for them. Others, that *Pharaoh* Built particular Houses for them, to which the *Hebrew* Women were to come to be delivered, in presence of the Commissioners appointed to examine whither the Children were Males or Females: And some with *R. Bechai*,
that

that *Pharoah* set Guards over the *Israelites*, whose Houses were to Joyn to these of the *Hebrew* Women that were Big with Child. But if the Translatours had considered that this is a *Hebraism*, which almost always signifies to give, beget, or bring forth Children, and had render'd it so in all these Places, there is none but would easily understand the meaning of them. Our Translatours, after the Septuagint, have render'd it thus. *Gen. 16. 2. and 30. 3.* And I am perswaded that those that are most passionate for a literal Translation, will acknowledg, that they should have done so too, in all the forecited Texts, unless they would likewise keep in a Translation, the Names of Father, Mother and Daughters, which are given in *Hebrew* to great Cities, to small Towns and Villages depending on them, and to their Founders; which were Ridiculous. We must therefore Translate, *And it came to pass, that because the Midwives feared the Lord, he gave them Children. So shall it be done to the Man that will not raise up Children to his Brother, &c.*

Gen. 19. IX. All the Versions say, that *Lots*
 26. (17.) *Wife became a Pillar of Salt; And as*
Josephus

Josephus assures us that it was to be seen in his Time, and that several Modern Travellers Relate that it is still to be seen between Mount *Engaddi*, and the Dead Sea; Interpreters do observe, that we must not take the Salt here mentioned for common Salt, but for a Metallick Salt, which was hewn out of the Rock, like Marble, and was made use of to Build Houses, according to the Testimony of several Famous Authors. But since by the word Salt, we always understand common Salt, which Water soon dissolves, and could not continue so long, being exposed to Wind and Rain, The word Metallick should have been Joyn'd with *Salt* in a Version, to take away the Ambiguity. This made *Vatablus* and *Bodinus* to take this expression in a Metaphorical sense, as a firm or sure Covenant is called *a Covenant of Salt*, And it seems this sense should be expressed in a Translation, to give no advantage to *Atheists* and *Libertins*. We may likewise observe, that the Particle *as* is often to be supplied, when the Scripture affirms something of another, which is not absolutely of the same Nature. As when the Angel foretels to *Hagar* that *Ismael* should be a

Bod. de
Rep. 1. 5.
ult.

Numb. 18.
19.
2 Chr. 13.

Gen. 16.

Wisd. 12.

Wild-Ass-Man. This expression, in a Translation, would be Barbarous and Unintelligible ; and therefore the *Geneva* Version has render'd it, *He shall be like (or as) a Wild Ass* ; and ours, *He shall be a Wild Man.* *Zophar* uses the same expression, *Job* 11. 12 But our Translatours have supplied the same particle and Translated ; *For vain Man would be wise, tho' vain Man be born like a Wild Asses Colt.* It is observed of *Nabal*, that after *Abigail* had made him sensible of the fault which he had committed, *That his Heart dyed within him, and he became a Stone* ; but our Version renders, *And he became as a Stone.* We may also very well Translate, *That Lots Wife became as a Pillar of Salt.* For as none imagine that *Nabal* was turned to a Stone, tho' the Original says expressly that *he became a Stone* ; so they should not imagine neither that *Lots Wife* was turned into a Pillar of Salt, tho' the Original says she became one. The

(18.) *Latin* Poets have imployed the same way of speaking to express a great surprize. *Ovid* represents *Ariadne*, expressing her Grief and Astonishment upon the flight of *Theseus*, who had abandoned her in the Island *Dia*, as if she

she had been turn'd to a Rock. The Fable says that *Niobe* was turned into a Statue of Stone; But *Cicero* observes that this Fiction only represents her perpetual silence in her Mourning; and *Plaphatus*, that it signifies, that *Niobe* having made a Statue of Stone for her self after her Childrens Death, did place it upon their Sepulchre.

X. What the Versions make *Moses* say, *That neither Eunuchs, nor Bastards, nor Ammonites, nor Moabites, should enter into the Congregation of the Lord, to the Tenth Generation; but that the Children of the Edomites should enter in their Third Generation,* is very Dark and Obscure. For it is certain that they who exclude these Persons from the Liberty of being present at Religious Assemblies, are Grossly mistaken, and make God to be Author of a Law which is Contradictory to that by which he allowed the same Rights and Privileges with respect to his Religion and Worship, to Strangers, which were allowed to the *Israelites*. Wherefore others think that this Prohibition is only to be understood of the Low inner-court of the Tabernacle, where none but those that were clean could enter.

For

Tuscal.
III.

Deut. 23.
1. 2. 3.

(19.)

Lam. 1:
10.

Rasi, A-
ben Ezra,
Abarb.
Rechai.
Maim.

For proving of which, they adduce the Complaint of the Prophet *Jeremiah*, *That the Heathen whom God had commanded that they should not enter into the Congregation, had enter'd into the Sanctuary.* But the Prophet speaks only of the Heathens that knew not the True God, who had enter'd into the Sanctuary by Violence: Nor is this place to be understood with respect to Religion, but only with respect to Political Laws and Statutes, as *Fagius* and *Vatablus* have observed. In fine, the Generality of Interpreters, after the *Rabbins*, understand by these words, that the Heathens were prohibited to Marry with the *Israelites*, who are called the Congregation of the *Eternal*. But yet the Law did allow Free Profelites and their Children, to Marry with them; and they were accounted to be of the Tribe to which they were allied; and why should there have been any Laws about the Marriage of *Eunuchs*, who were not Capable of it? as *Bonfrerius* has remark'd. We are therefore to consider that the words, *to enter, and the Congregation of the Lord*, do signify, to be Members of the Government, and to Officiate in the Publick Administration of

of Affairs; as when it is said, *that the Priests enter into the House of the Lord*, i.e. Perform the Publick Exercise of Religion in it; and as when Solomon did ask Wisdom of God, *that he might come in, and go out before the People*; which, in another place, is express'd and explain'd by, *judging the People*; and as when the Judges of the Jews are called, *the Congregation of God*. These examples make it very evident, that a Translation ought not to stick too close to the Letter of the Original; but is often Obliged to keep only to the Sense, and that the Text in hand should be render'd, That those Persons were not to *Enter into the Council of God, or into the Magistracy, &c.*

XI. The *Hebrews*, who had not the Thousandth part of the Words that they must have had, to give every thing a particular Name, are excuseable for having given hands, &c. To Beasts, to the Sea, to Rivers, to Provinces, to Kingdoms, and to Trees; to express their Paws, their Shore and Brink, their Limits, their Frontiers, and their Branches. But the Modern Versions, which are so far from wanting words, that they often have several words to ex-

press the same thing, ought not to imitate them; they should rather keep to the Sense, than to the Letter of those *Eastern Metaphors*, which are not in use among us. This our Translators have happily done in several Places, where such expressions occur; but they have without any Reason, stuck to the Letter in some others, which are to be rectified in a New Translation.

XII. The Versions make *Joseph* say, both to the Chief Butler and Chief Baker; *Within Three Days shall Pharaoh lift up thy Head*; as if they were both to be Hang'd: But we must observe that the *Hebrew* Phrase, which they render so, does signify *to Muster*, *or call to an Account*, and not to Hang, as appears from verse 13. where, after that *Joseph* had told the Chief Butler, that *Pharaoh* should lift up his Head, he adds, *that he wou'd restore him to his place*. The same expression is found in the Texts marked in the Margin, which our Versions express by *taking the Sum*.

XIII. Our Translation says, *Deut. 17. 18. That the King shall Write a Copy of this Law in a Book*. But this Translation is Ambiguous, and may signify, either

Exod. 30.
12.
Numb. 1.
2. 26. 2.
31. 26.

either that the Kings were only to take a Copy of this Chapter, from verse 14 to the End, which particularly concerns Kings; or that they were to take a Copy of the Five Books of *Moses*: But the last is not very probable, tho' the *Rabbi's*, and several Christian Doctors, think that the Kings were oblig'd to keep a double Copy of the whole Law; And the first is evidently False, For the Copy they were to keep, was to instruct them, not only in the Rights of their Crown, but also in their Duty to God, to Religion, and to their Subjects, which are not sufficiently contain'd and express'd in this Chapter. It seems therefore more reasonable to believe, that *Moses* only Commands them to have a Copy of the Book of *Deuteronomy*, which *Josephus*, *Philo*, and all Christians have called so, because it is in effect a Copy, or Second Publication of the Law, and contains whatever is material in the other Books of *Moses*; and which making but a small Volum, might easily be carried about by the Kings, as a Preservative against Vice and Error, as *Abarbanel* observes, or as their Code or Body of Law, as *Philo* speaks. This Text then may be

(21)

Comment
in Leg. F.
359. Col.
1. de Crit
prin. F.
559. (22)

very well Translated, *He shall Write this Deuternomy for himself in a Book.*

XIV. All Interpreters are agreed, that what the Versions make *Moses* say, *Deut. 29. 19.* is most Dark and Intricate. The Vulgar Latin Translates, *Lest when he shall hear the words of this Curse, he bless himself in his Heart, saying, I shall have peace. tho' I Walk according to the Wickedness of my Heart, and lest she that is Drunk, take her that is Thirsty;* or according to the Revision of *Sixtus V.* *Lest She that is Drunk, Consume her that is Thirsty.* Our Translation, and that of *Geneva*, render the beginning of the Verse, much the same way; but they render the end of it, very differently from the *V. L.* *Tho' I walk after the Imagination of my Heart, to add Drunkenness to Thirst.* This Diversity of Translation, has given occasion to divers Commentaries, pretty opposit one to another. Some imagin, that *Moses* endeavours to dissuade the *Jews*, who were already Drunk, and insatuated with Sin, from going on further in their Wickedness, and to excite them to consider and examine their ways. Others think that *Moses* declares, that God will punish the

the innocent with the Guilty: And some again fancy, that he represents a Wicked Person, saying, that he would not only satisfy his Lust, but also make himself Drunk with it; or that he would not only make himself Drunk with Idolatry and Uncleanneſs, but that he would ſeek out New occasions and opportunitys of committing them. But all theſe Speculations are vain, if *Moses* meant nothing of all this; and eſpecially the Second, which is contrary to ſo many clear Texts of Scripture, wherein God expreſly declares, that he will only Punish the Guilty. Nor is it very likely, that He ſhould deſcribe the Corruption of the greateſt Sinners, in ſo obſcure and *Metaphorical* Terms; ſince when he ſpeaks of it in a great many other places, he expreſſes himſelf in very clear and natural Words. However it ſeems, that there are ſeveral faults in the Tranſlations of this Text, as will appear to thoſe that carefully examin the Context, and the words of the Original. *Moses* in thoſe words, only repreſents the Wicked Diſpoſition of a Profligate Prodigal, who without any regard to God's Threatnings, or his own Duty;

(23)

or to the Evil Consequences of his Wicked behaviour, promises himself a constant and uninterrupted Prosperity, tho' he should indulge his inordinate Affections to such a degree, as to consume all his Goods, by Mortgaging his Lands in the best Season of the Year, when they are watered, and as it were Drunk with Dew and Rain; and by selling of them when they are Barren and Dry: We should therefore Translate, *And it come to pass, when he heareth the Words of this Curse, that he bless himself in his Heart, saying, I shall have Peace, tho' I follow the inordinate Motions of my Heart, even to the Consuming of my Lands, when they are Watered with Rain, and when they are Parch'd with Drought.*

XV. The Versions have likewise obliged Interpreters to give pretty different Explications to *Deut. 29. 29.* Some pretend their meaning is, that God reserves to himself, the Punishment of Secret Crimes, and ordains the *Israelites* only to punish such as were Publick. Others, that God had revealed his Secrets to the *Israelites*, whereas he hid them from other People. Some again, that *Moses* Wishes that

that God might never visit his People with such Judgments, as he had been describing, but that they might be reveal'd to them, to the end they might be kept to their Duty, for fear of drawing the like Punishments upon themselves: And not a few think they signify that we ought not to penetrate too much into Gods Decrees, but rest satisfied with what is plainly reveal'd to us. But whoever carefully considers the Context, will find all those Fancies to be groundless, and that we should Translate the words with *Luther*, *These things were Secrets, known only to God, but now they are revealed to us and to our Children forever, that we may do all the words of this Law.*

XVI. The manner after which some Versions do render the Blessing which God had given to the Tribe of *Asher*, by his Servant *Moses*, does mightily lessen the Value of it; *Thy Shooes shall be Iron and Brass*. But we must observe, that the *Hebrew* Word *Mineal*, never signifies a Shooe in the Scripture, but only a *Bolt or Bar*; and those who think otherwise, are obliged to say, that *Moses* does not mean that the *Asherites* should wear Shooes of

Brass and Iron, which have never been made use of, but for the Punishment of Criminals, but only that they should Trim and Strengthen their Shooes with Nails of those Metals with which their Country should abound, or that they should possess so great a quantity of those Metals, that they might make Shooes of them. The Word which our Version, and that of Geneva, Translate *Strength*, and which the

(25)
 Dub. Vex.
 S. Cent.
 2. Pocan.

Vulgar Latin Translates *Old Age*, should be render'd *Peace* or *Rest*, as *Pfeiffer* has observ'd; so that the Blessing runs thus, *Thy Bolts shall be of Iron and Brass, and thou shalt have Peace all thy Days.*

XVII. All the Versions have so strangely disfigur'd what is said, *Psal.* 110. 3 that there are scarce Two Interpreters of any Note, that agree in explaining of it. The V. L. Translates, *The beginning was with thee, the Day of thy Vertue, in the Splendor of the Saints; I have begotten thee from the Womb, before the Morning Star.* The Geneva Version, *Thy People shall be a willing People, in the Day when thou assemblest thy Army in Holy Pomp; the Dew of thy Youth shall be furnish'd unto thee*
 from

from the Womb of the Morning. And our Translation, Thy People shall be Willing in the Day of thy Power, in the Beauty of Holiness, from the Womb of the Morning, thou hast the Dew of thy Youth. Than all which Translations of the Words, there can scarce any thing be more obscure, except perhaps, the Paraphrase that St. *Austin* has given of them, which Runs thus; *The Son is the beginning with thee, O Father, in the Day of thy Vertue, in the Splendor of the Saints,* to the end the Saints may be illuminated, and their Hearts purified; *I have begotten thee from the Womb, of my self, of my own Substance, viz., In Secret,* for who shall declare his Generation? *Before the Morning Star;* Synecdochically, before there was any Star. O rare Paraphrase! And yet *Genebrand* Treats all as *Gnosticks*, who will not admire this Pious *Galimatias*! I shall not insist on the several other Explications, which have been given of these Words; but only set down the natural and plain Translation of them, which we owe to *Bootius*; *Thy Troops shall be willing, when thou raisest thy Army in thy Glorious Sanctuary, Thou hast shone like*

the
 Amirnad.
 C. 2. c. 8.
 8, 10.

the Morning, from thy very Birth; thy Youth has been cover'd with Dew.

It were easy to give a great many more examples of the obscurity of Versions, which hinders the People from reaping that benefit and instruction, by Reading of them, which they might do if they were more plain and exact; but should we instance them all, we must Copy a Considerable part of the Sacred Books.

Annot. on Chap. 8.

(1) The Particle *Im*, which we Translate *it*, signifies also very frequently *Altho'*, and the Verb *Baah*, which we render *Enquire*, signifies to Enquire with great earnestness; and when the *Hebrews* repeat the same Word Twice together, they design to express the certainty of the thing they speak of.

(2) *Menasseh Ben Israel, Alschech, Arama, Abarbanel, R. Levi Ben Gerson*, and the *Targum of Jerusalem*.

(3) *St. Jerom Quest. Hebr. in Gen. Galatin. Arc. C. V. LXI. c. 10. Catharin. Bonfrer. Cornel a Lap.*

(4) When the Verb *Calab* signifies to Rest, it is not constructed with the

Accusative as here, but with the Nominative of a Noun, or the Infinitive of another Verb, with the Preposition *Lamed*.

The Preterperfect Tense of the Hebrews, does often comprehend the Imperfect and *Plusquamperfect* Tenses, as *Grammariours* speak, and *Vatablus Junius, Drusius, Mercerus, Rivet, Piscator, Calovius, Waltherus, Buxtorf, Glassius, Sixt. Amama, Mayer, and Pfeiffer, Dub. Vex. S. Cent. 1. loc. 4.* do observe on this Text. (5)

As Judges, 8. 28. Job. 11. 15. Luke 21. 28. (6)

Wagenzeil in *Sotah*, p. 1004, *Danhawer Consci.* 1. p. 42. *Calovius* ad Gen. 4. 7. f. *Pfeiffer, Dub. Vex. S. Cent. 1. loc. 12.* (7)

As Gen. 19. 15. Lev. 20. 20. 2 Kings 7. 9. *Zachar.* 14. 19. This is the Opinion of *Fagius, Oleaster, C. a Lap. Piscator, Grotius L. de Dieu. Ainsworth, &c.* (8)

The Sacrifice for Sin was commonly placed at the Door of the Tabernacle, and is called frequently *Chatab*, Levit. 9. 7. & 16. 7. *Exod.* 29. 14. *Numb.* 8. 8. *Hosea*, 4. 3, &c. (9)

When the Verb *Nasah* is Joyn'd with (10)

with the Word *Aaven*, it hath always this Signification.

- (11) *Philo de Gigant. Josephus Ant. l. I. C. IV. Pirke Aboth. C. 22. Just. Mart. Apol. I. Irenæ l. 4. C. 7. Clements Alex: Strom. L. 3. Tertul. de vel. Virg. Lactant. de Orig. Error. l. 2. C. 4. Salpu. Sever. Hist. l. 1.*
- (12) *Delrio Disquis. Mag. l. 2. 9. 15. Fran. Geor. Venet. T. I. S. I. probl. 54. Vallesius Phil. S. C. 8. p. 91.*
- (13) *Gen. 5. 24. and 20. 3. and 27. 36. and 30. 15; and 34. 2. Jos. 11. 23. Job. 5. 5. and 15. 12. and 40. 19. 1 Sam. 8. 11. 2 Kings 11. 5. Nehem. 5. 2.*
- (14) *The Samaritan and Arabick Versions. The Calde Paraphrase, Symmachus, O-leaster, Abenezra, R. Solomon, Jarchi, Fagius, Vatablus, Castalion, Varenius, Decad. Mos. p. 422, & Lud. de Dieu, &c.*
- (15) *Gen. 5. 22. 24. and 6. 9. Deut. 8. 19. Gen. 17. 1. Deut. 8. 6, &c.*
- (16) *Eliezer Pirke. C. 8. Menasseh ben Israel de fragil. human. p. 67. R. Levi Coxri. p. 3.*
- (17) *R. Benjamin Itin. p. 44. Burchard. p. 1. C. 17. Bunting Itin. Script. p. 66. Plinius. Hist. N. Lib. 31. E. 7.*
Sol-

Solinus, Isidorus, A. Gellius, Olaus (18)
Magnus, &c.

*Aut mare prospiciens in Saxo frigida sedi,
 Quamq; lapis sedes tam lapis ipsa fui
 Mater ad auditas stupuit ceu Saxea Voces.*
 (Ariadne Theseo.

Et Met. 13.

————— *duroq; simillima Saxo*
Torpet.

As may be seen, *Exod.* 12 48. *Levit.* (19)
 22. 18. *Numb.* 9. 14. *Isa.* 56. 3, 4, 5,
 6, 7, 8, 9.

Gen. 9. 5. *Prov.* 30. 28. *Habak.* (20)
 3. 10. *Psal.* 98. 8. *Isaiah* 55. 12.

As *Maimonides, Halac. Mel. C. 3.* (21)
& Halac. Tephil. C. 7. Joseph Karo
in Ceseoph misn F. 289. Col. 3. Rabbi
Simeon in Jalkut. Thora F. 285: Col. 2.
R- Aben Chabib. Beth. Isr. Par. 2 Col.
158. Col. 2. Bartenora Comment. F. 185.
Col. 1. Jarchi. Michlo Jopki. F. 39. Col.
2. St. August. ad Deut. 17, 18. Gro-
tius ad idem, Danhauer, Scukard, &c.

The Septuagint, Vulgar Latin, *Abar-* (22)
banel, Luther, Gerard, Calovius, and
Carpzovius.

The

(13) The Word which we Translate Imagination, as if it came from the Verb *Sour*, comes manifestly from the Verb *Sarar*, which signifies *to be Wicked*. The Verb *Setout*, which we render *to add*, signifies frequently *to Consume* or *Destroy*. And the words which are Translated *Drunk* and *Thirsty*, do indeed signify the same; But then we must observe with *Bonfrerius* and *L. de Dieu*, that they are Adjectives that suppose Substantives, which are to be supplied in a Version. And as those Adjectives do often mark the qualities of fruitful, or barren *Land*, 'tis evident, that 'tis this Substantive which is understood.

As *Psal. 66.*
12. 143.
7. Ezek
29. 13.

(14) Our Translation Translates the Hebrew Word *Dobe*, by strength, upon no other Ground than the Authority of the *Rabbi's*, and these that follow them, and the V. L. renders it *Old Age*, taking it for *Zobe*; but the true signification of it, is *Peace* or *Rest*; for it comes from the Arabick Verb *Dava*, which signifies, *He is at Rest*.

C H A P. IX.

That the Translations do often make the Sacred Writers Contradict themselves, or speak the contrary of what they design'd.

FROM what has been said, we may easily perceive the unexactness of the most of Translations; but we shall be further perswaded of it by these following Observations, by which we may find, that they make God and the Sacred Writers contradict themselves in matters of the highest importance.

I. Almost all the Translations, make God say to Moses, *that he was not known to Abraham, Isaac, and Jacob, by his Name Jehovah*, tho' God says expressly to the first of those Patriarchs, *I am Jehovah, who brought thee from Ur of the Caldees*; Ex. 6. 3. and that Abraham says himself to the King of Sodom, *I have lift up my hands*
unto

Gen. 14. *unto Jehovah, the most High, the possessor of Heaven and Earth; and that Moses observes, that Men began to bear, or call upon the Name of Jehovah in the of days Seth.* I shall not here mention all the reasonings us'd by Divines to adjust this Contradiction, and to preserve to *Moses* the pretended privilege of having first known God by the Name *Jehovah*: But there is perhaps none, who considers that the *Hebrew* Particle *Lo*, which is in the Original, is often taken interrogatively; who will not easily grant that is so to be taken in this place, as some Interpreters have observed. And it can't be deny'd, but that it is to be understood thus in the Texts marked on the Margin, where all the Versions have express'd it by an Interrogation, which is equivalent to the strongest and most positive affirmation; and in some Copies of the Septuagint, the Text in hand is rendered, *I have even manifested my self to them by my Name, Lord.* The most Learned *Rabbi's* also, have not understood it otherwise, when they observe, that this Particle is not absolutely Negative, but Comparative; as in several other places of Scripture, where the

Versions make God to say, *Thy Name shall be no more called Jacob, but Israel*; Gen. 31. 28.
 tho' that Patriach was afterwards often called by his first Name; and in another place, speaking to Samuel, *They have not rejected thee, but they have rejected me*; tho' the *Israelites* had equally rejected the Government of *Samuel*, and that of God; and again, *I desired Mercy and not Sacrifice*, tho' he had appointed Sacrifices, and often declared that they were well pleasing to him. 1 Sam. 8. 7.
 They also make *Moses* say, *Your murmurings are not against us, but against the Lord*; tho' they had no less murmured against him, than against God. Hol. 6. 6.
 We must therefore rectify all those places, and Translate, *Thy Name shall not only be called Jacob, but likewise Israel*; *They have not only rejected you, but me also*; *I take pleasure in Mercy and not only in Sacrifices*; *your murmurings are not only against us, but also against God*; *I have not only made my self known to them by my Name Jehovah, or rather, Was not I even known to them by my Name Jehovah?* Which takes away the seeming Contradiction, and resolves all the difficulties that may be propos'd on this Subject. Exod. 16. 8.

(2)

II. The same amendment must necessarily be made, Gen. 11. 6. where the Versions say of the Builders of the Tower of Babel, *And now nothing shall be restrained from them which they have imagined to do.* For this is false, for God soon put a stop to their design. by Confounding them, and scattering them abroad from thence, upon the Face of the Earth. The same Particle, which is indeed sometimes taken negatively, is evidently here to be taken interrogatively, and is equal to the most express Affirmation. We should therefore Translate this Text, with the *Flemish* *Revisors* and *Leusden*, thus; *shall they not be restrained in all that they have imagin'd to do?* Which was presently Executed accordingly.

Phil. Hebr. Disert.
36. p. 420.

Contra Trigland
C. 4. p.
301. *Dub.*
Vex. Cent.
4.

III. *Dorſcheus*, and *M. Pfeiffer* think, that *Ezekiel* 14. 9. is to be Translated by way of interrogation, thus: *If a Prophet suffer himself to be deceiv'd, I the Lord, shall I have deceived that Prophet? On the contrary, I will stretch out my Hand against him.* And certainly, 'tis much more reasonable to render it so, than as our Version and others have done; *I the Lord have deceived this Prophet:* Which can't but sug-

suggest Notions to us very injurious to the Divine Majesty. For all *Grammarians*, and *R. David Kimki* do grant, that the *Hebrew* Particle *HE*, which is Interrogative, is often suppressed in the *Hebrew* Text. *Junius* and *Tremellius* have supply'd it, *Psal.* 120. 1. *Levit.* 18. 28. and the *Lxx*, *Psal.* 105. 28. and it must necessarily be supply'd too, in all the Texts you see on the Margin, as our Translators have very well observ'd. But yet there is no need of this *Criticism* in this place: For the *Hebrew* Verb, which we render *to deceive*, signifies often, *to infatuate*. So that God is so far from saying, that he has deceiv'd that false Prophet; that on the contrary, He declares that he will Punish him for his falshood, by infatuating him, and making him a Fool, which resolves all the difficulty.

IV. There is perhaps no Text in the Bible that has puzzled Interpreters more than what the Versions make God say, *Ez.* 20. 25, 26. *Wherefore I gave them also Statutes that were not good, and Judgments whereby they should not Live; and I polluted them in their own gifts, in that they caused to*

Michlol.
P. 1. d.
Lit. serv

2 Kings 5.
26. *Job* 4.
1. 2 *Sam.*
19. 43.
Ex. 8. 26

Pathah in
C. Piel.

pass thorow the Fire, all that openeth the Womb, that I might make them desolate, to the end that they might know that I am the Lord. Some understand those words with *St. Austin*, of the Ceremonial Law; *Luther* and *Flaccius*, of the Political, and even of the Moral Laws. *Kimki*, of the Laws of the Enemies of the People of God: *Calvin*, of the Laws and Ceremonies of Paganism, and of Superstitious Traditions: *Junius, Piscator*, and *Hakspan*, of the Threatnings and Curses of the Law. This very diversity of Interpretation, may reasonably make us suspect the exactness of the Translation, which makes God speak in so doubtful Terms, that every body may understand them as he pleases. But since God often declares, that his Laws are Just and Good, and give Life to the observers of them; and since he is not the Author of the Wicked and Superstitious Laws of the Pagans, but the Devil and Wicked Men, it is not reasonable to suppose, that he should express himself in such a manner, especially upon an occasion, on which he manifestly designs, to let the *Israelites* see, that he had no way been wanting, in In-
structing

structing and Directing them, and that they themselves only were to blame for those Crimes which he reproaches them, with. Why then should not the Translators have concluded that the *Hebrew* Particle *HE* is here suppressed, since they have supplied it in several other places, where there was no such necessity for so doing, as there is in this place? Why also should they suppose, that what is said here, of *making the first born to pass*, should signify that the *Israelites* made their Children pass thro' the Fire? Since in the Original 'tis said, that God made the first born to pass, as the Learned *Spencer* observes, who proves, that this Text is parallel to that of *Moses*; *Thou shalt separate unto the Lord — every Firstling*. Why likewise should they Translate, *That I might make them desolate*, since the *Hebrew* Verb *Schamam* signifies also *to be Ravish'd with Admiration*, and is almost always so taken, when 'tis applied to Men, as *Schindler* and *Spencer* have sufficiently made out. And this answers very well to what happened on that occasion. For God having Consecrated the first born of the *Israelites* for his Publick Service,

Deleg.
Heb. l. 1.
C. 6. S. 2.
Ex. 13. 42.

when he had preserved them from the destroying Angel, allowing them withal to be redeem'd for five *sacred Shekels*, it is not to be doubted, but that all *Israel* was fill'd with wonder. As also when he separated the *Levites* from all the first born for the sacred Functions, and made the Earth to Swallow up *Corah, Dathan,* and *Ahiram*, for murmuring upon that account. Those Two Verses then are thus to be Translated: *For, Have I given them Statutes that were not good, or Laws whereby they should not Live? Or have I made them impure by their gifts? When I Consecrated to my self their first born, to Ravish them with Admiration, that they might know I am the Lord.* This Version has nothing but what answers to the words of the Original, and the Stile of the Scripture: It represents what God had done in Favours of the *Israelites*; it continues and aggravates the Reproaches which God makes to them throughout this whole Book, of having abandon'd themselves to the idolatry of the *Aegyptians* and *Canaanites*, 'tho he had neglected nothing to dissuade them from it: In a word, it is so natural, that one can scarce conceive how it should

should never have been thought upon by any before *Men. Ben Israel.*

V. Our Translations, and some others, make *Moses* fall into a plain Contradiction in relating the Story of the *Manna*, *Exod. 16. 15.* which they render thus, *And when the Children of Israel saw it, they said one to another, it is Manna: For they wist not what it was.* But why should they have forsaken the *Septuagint*, and several Authors both Antient and Modern, that (3) have Translated this Text according to the Original? *The Israelites seeing this, said one to another, What is this? For they knew not what it was.*

VI. All the Translations, too, make God say, that he will Punish or visit *Ex. 20. 5.* the iniquity of the Fathers, upon the Children, to the Third and Fourth Generation. And Interpreters run to a Thousand Distinctions and Subtilties, to clear the Goodness, Wisdom, and Justice of God, in this affair: And to reconcile so severe a Threatning with the express prohibition of *ma-* *Deut. 24. 16.* king the Children to Dye for the Sins of their Parents, or the Parents for the Sins of the Children, and the order of making every one to Dye for his own Sins.

2 Kings. and with the Commendation which God
 14. 5, 6. gives to *Amaziah* King of *Judah*, for
 Gen. 18. having Religiously observ'd this Law:
 25. Numb. Or with the Protestations of *Abraham*,
 16. 20, *Moses*, *Aaron* and *Ezekiel*; and with
 21. Ezek. the plain and constant Maxims
 18. 20. of the Gospel, *That God will not de-*
 Mat. 16. *stroy the Just with the Wicked, nor the*
 27. Rom. *Innocent with the Guilty*; *That he ren-*
 2. 6. Gal. *ders to every Man according to his Works,*
 6. 5. 2 *and that every one must bear his own*
 Cor. 5. 10 *Burden, &c.* Why then should not
 &c. our Translators have render'd the
 Preposition *Lamed* by the *English*
Particle by, since it is often made to
 signify, that the Persons or things which
 it goes before, are made the Instruments
 of bringing somewhat about. In this
 sense it is taken, *1 Chron. 19. 5.* and
Psal. 15. 3. as those who please to
 consult the Original will easily find.
 We have indeed a remarkable instance
 of the Truth of the Words, thus ex-
 plain'd in the Person of *David*, whom
 God, for his Sins, Suffer'd to be Per-
 secuted by his Son *Absalom*, and to
 be Treated by him with the greatest
 injuries and indignities imaginable.
 Or if we take *the iniquity of the Fa-*
thers, to signify only their Sin, and not
 their

their *Persons* we shall find the words verified, in the History of *Ahaz*, and *Amon*, whose Sins were abolish'd by their Sons *Hezekiah* and *Josiah*. So that it seems we should Translate this Text with *M. Launai*, that God Punishes, or *visits the iniquity of the Fathers by the Children*. Or if it be thought that it suffers any Violence by this Translation, we may render the Preposition Lamed, *in favours*, or *because of the Children*, since it has this Signification in a great many places of Scripture. And this answers perfectly well to the Methods of God's Providence, with respect to the Wicked and the Innocent; the former of which he often Punishes for the benefit and advantage of the latter. Translations, above all things, should avoid giving us impressions injurious to God, and to Piety.

VII. The same fault however is to be found in several other places, where they corrupt the sense, and make the Sacred Authors speak the quite contrary of what they design'd. The *Israelites*, when they murmur'd against God in the Desert, are brought in by most Versions saying, *Can God furnish*

Dis: de
l'impie
du peche
p. 1.

(4)

Psal. 78.
19.

a Table in the Wilderness, because he smote the Rock, and the Water gush'd out ?
But it is evident from the Scope and Thread of their impious Language, that we should Translate, *tho' he smote the Rock, and the Water gush'd out.*

Jerem. 7.
10.

They make the same people say, *We have been delivered to do all those Abominations,* contrary to the plain meaning of the Prophet, who represents them saying ; *We have been delivered, tho' we have done all those Abominations.* And they render what God says, Gen. 8. 21. *I will not Curse the Ground any more for the sake of Man, for the imagination of the Heart of Man is evil from his Youth ;* but it must be Translated, *tho' the imagination, &c.*

VIII. It were to be wish'd, that Translators had only fail'd in some particular matters of Fact, which only concern'd Men, and things indifferent: But they are also Guilty of this, in things that regard the Honour of God, and our Lord Jesus Christ. They sometimes represent God, as if he was the Author or Promoter of the most execrable Crimes, not only in the Old Testament, but likewise in the New, where

where the Stile is more Plain and easie to be express'd. For example, when they Translate what is said of the Sons of *Eli*, *Notwithstanding they hearkned not to the Voice of their Father, because the Lord would Slay them*, Who would not imagin that God thrust them headlong into this Disobedience, that he might have an occasion to Kill them? But the very thoughts of this would be Blasphemous, and only owe its rise to the negligence or ignorance of Translators, who have not remarked that the *Hebrew* Conjunction *Chi*, signifies here, and in several other places, *Because*, *Wherefore*, or *Tho*?, as may be seen in the preceeding Article, and is acknowledged by several Learned Men. And this gives the words a Meaning worthy of God, and brings him in justly punishing the Children of *Eli*, because they had Slighted all the Counsels their Father had given them, to reclaim them from their wicked ways.

IX. Some Divines have imagined, that God has Created the most of Men on purpose to Damn them; and ground their Opinion on a saying of *Solomon*, which the Versions render thus, *God hath made* Prov. 16.
4.

(6) *made all things for himself, and even the Wicked for the Day of Evil.* But he who will be at the pains to consult the Original, will quickly find, that the words may be render'd, *God does, or Rules all things, so as that they agree, or answer one to another, and even the Wicked agree to (or are fitted for) the Day of Evil.* i. e. for Punishment and Destruction; as the most Judicious Interpreters do acknowledge: And right reason, and the Notions we have of God, may easily make it appear, that they ought to be thus render'd.

Micah 5.
2.
Matt. 2. 6. All the Translations do plainly make the Prophet *Micah* and St. *Matthew*, contradict one another; the Prophet saying, as they render his words, that *Bethlem was little among the Thousandths of Judah*, and the Evangelist saying the contrary. Some, to reconcile this, think that the Text of *Micah* has been corrupted. Others that St. *Matthew* does not cite the words of the Prophet according to his own Opinion, but according to that of the *Scribes*. Some imagine that *Micah's* words are to be taken interrogatively. Others, that the Prophet considers *Bethlem* in it self; and the Evangelist, with respect to our Saviour's

our's Birth. Some again think, that it was little in the Prophets time, and great in the Evangelists, and others, that we are to supply the words, *thou dost seem to be little*; or that the Hebrew Word *Tsagnir*, signifies, *to be little* and *to be great*, and that it is to be render'd in *Malachy, Thou art great*. But it seems to be more Natural, to take the Hebrew Word by way of an Adverb, and to Translate, *And thou Bethlehem Ephratah, 'tis but little, or 'tis a small matter, that thou art among the Thousandths of Judah, &c.* As *Osiander*, and some few others, have Judiciously observ'd; which clearly removes the Contradiction.

XI. R. D. *Kimki* observes, that the Names of God marked on the Margin, are often given as Epithetes, to those things, which are the greatest, the strongest, and the best of their kind; and our Translators have, in a great many places, stuck to this remark; Translating *A Great Prince*; *I have Wrestled with great Wrestlings*; *great Trespasses*; *great Mountains*; *goodly Cedars*; *a most Vebement Flame*; *a Land of Darkness*; *an exceeding great City*: Tho' in the Original there is,

Ad 1 Sam.
26. 12. &
Psal. 65.
10.
Jehovah.
Iohim.
El.

(8)

A Prince of God; Wrestlings of God; Trespases of God; Mountains of God; Cedars of God; a Flame of God; a Land of Darkness of God; a great City of God. But then there can be no Reason given why they should not have

Gen. 1. 2.

(9)

Exod. 14.
21.

Psal. 147.
18.

(10)

Translated, *a most Vebement Wind*, instead of *the Spirit of God*, since the Hebrew Word *Ruach* signifies as well the *Wind*, as the *Spirit*; and since this Signification of it agrees very well with *Moses's* Narration, which represents the Earth mix'd so with the Waters, that it could not appear, and so stood very much in need of a Wind to Dry it: As the same *Moses* observes, that there arose *a strong East Wind* the Night before the *Israelites* pass'd thorow the Red Sea, which *made the Sea Dry Land*; and as *David* says, *that God causeth his Wind to Blow, and the Waters Flow*. Nor can there any great Reason be given, for their sticking to the *Hebraism* in several other Texts of the same Nature.

XII. The Geneva Version says, that *Aaron* having Received the Ear-rings from the *Israelites*, *fashioned them with a graving Tool, and made a Molten Calf of them*, as if the Calf had been Engraven;

Exod. 32.
4.

Engraven, before it was Molten. Our Translation, to avoid this Absurdity, renders, *Fashioned it with a Graving Tool, after he had made it a Molten Calf*; but both seem to be mistaken, in thinking, that the Golden Calf was Engraven. For who Taught *Aaron* to Engrave? How could it be Engraven so soon, since *Aaron* presented it to the People on the Morrow? And if the Custom of Engraving Molten Work, was then known, How comes it to pass, that the Scripture, which speaks above Thirty times of them, mentions nothing of their Engraving, even in *Solomons* Time, since it may be presumed that the Furniture of *Solomon's* Temple was wrought with much more Art, than the Figure of *Aaron's* Calf? The occasion of the mistake seems to be, the ambiguity of the *Hebrew* Word *Tfour*, which sometimes signifies *to Fashion*, but signifies likewise *to Bind or Tye*; and of the Word *Chereth*, which signifies a *Graving Tool*, ^{2 Kings 5. 23.} and sometimes a *Sack or Bagg*. But the Nature and Circumstances of the thing which is here spoken of, might have made them understand, that the words should have been render'd, *And he*

he received them at their hands, and
Tied them in a Bagg, and made a Mol-
ten Calf of them.

Annot. on CHAP. IX.

(1) **G**ATAKER *Advers. Miscel. C.*
18. p. 178. 180. *Dorscheus. Dis-*
sertat. de nom: Jehovah. M. Colom: ob-
serv: Sa. p. 24.

(2) The same amendment is to be made
Jer. 7. 22. Mark 9. 37. John 11. 4
& 12. 44. Acts 5. 4. 1 Cor. 15. 10.
Eph. 6. 12. 1 Pet. 3, 4. Hebr. 13. 9.
Rom. 9. 15.

(3) As *Josephus*, most of the *Rabbi's*, *St.*
Jerome, *Fagius Vatablus*, *Mercer*, *Dru-*
sus, *Mayer*, *Piscator*, *Grotius*, *Pfeiffer*,
&c.

(4) *Exodus 14. 25. Numb. 25. 13.*
Josh. 10. 14. Judges 6. 31. Prov. 31.
8. Micah 2. 6. 11. Psal. 94. 16.
&c.

(5) As *Buxtorf Lex. Hebr. p. 358.*
Vorstius, Alstedius, Sixt. Amama. Gram.
Hebr. p. 228. Noldius Concord: Par-
ticul. Hebr.

(6) The Word *Lammaanehood*, with its
Affix, is not a *Particle*, but a *Noun*
Sub-

Substantive, and can't be compounded but from the word *Magnaneh*, which signifies an *Answer* with that Affix; because it is pointed differently from the Particle *Lmagnan*, the *Lamed* having a *Patach* for *Vowel*, and the *Menz* a *Daggesch Forte*, which supplies the place of the Demonstrative Article *He*. Besides that the Affix *Hoo*, after a *Zere*, always marks a Noun Substantive, and not the Particle *Lamagnan*, which has always a *Sheva* under the *Lamed*, and a *Patach* under the *Nghain*. This *Grammaticism* is necessary for the right understanding of this Text.

For this Article see *L. Cap. Crit.* (7)
Sac. p. 447. Th. Aquin. Com. in Math. Cano L. 2. C. 14. Junius Paral. p. 16. Drusius, Jansenius, Ribera, Glassius, Grotius, Tarnovias, Zeger, Danhaver, Calixt. Pocock, Hottinger, Osiander, Urb. Regius, Forster, Luther, Pfeiffer, &c.

Gen. 23. 6. 30. 8. 2 Chr. 28. 13. (8)
 Psal. 36. 6. & 80. 10. Cant. 8. 6.
 Jer. 2. 31. Jonah 3. 3. Acts 7. 20.

Thus the *Samartan* Version, the (9)
Calde Paraphrase, several *Rabbi's*, Fathers, and Modern Authors have render'd it.

(10) Gen. 35. 5. 1 Sam. 26. 12. Job 1.
16. Psal. 65. 10. 2 Cor. 8. 1. & 10.
4. & 11. 2.

CHAP. X.

That the Translations furnish harden'd Sinners with Excuses, and Libertines and Atheists with matter of Jestings.

THE Great Design of Religion, is to make us Wiser and better, to give us true Notions of God and our selves, and to perswade us of the reasonableness of the Divine Commandments, of the advantages of Living Religiously, and of the possibility, nay, and easiness too of so doing. But yet the World abounds with such as think the Practice of Religion altogether impossible, and with others that Laugh at those Sacred Oracles, which contain the Will of God, as if they were the most silly and ridiculous things imaginable. And tho' this is chiefly the Effect of their Ignorance, Laziness, and Love

to

to Vice, yet it can't be deny'd, but that the negligence of Translators has given too much occasion to it, as will appear to any that Seriously considers the following examples.

When Libertines and Atheists Read what the Versions make God Command, *Hof. 12.* they don't fail to take occasion to Profane the Holy Scriptures, as *Faustus* and *Secundinus*, both *Manichees*, did of Old, who drew an argument from this place, for rejecting the *Old Testament*; and those who have the greatest respect for that *Sacred Volume*, can't Read this passage, without being astonish'd, to find a *Prophet* joyn himself to a *Common Prostitute*. Some *Doctors*, after *Thomas Aquinas*, have been so loose as to imagine, that God sometimes dispences (1) with the Laws of *Purity*. Others think that this pass'd only in a Vision: But besides, that the *Text* speaks of it as a most real Action, this does not take away the difficulty; for God is not capable of inspiring impure and Criminal Thoughts, even in a Vision. Some look on this History as a Parable, (2) by which the Prophet represents to the *Israelites*, that God did no more

L 2 acknow-

acknowledge them for his Spouse and Children, than he himself was capable to Marry a *Prostitute*, and take the charge of *Children* that had followed her example. Others think that *Hosea* did not Marry a *Prostitute*, nor adopt *Bastards*, but that he only qualifies them so, to represent to the *Israelites*, how great an abhorrence they should have for their Method of Living, which resembled a *continual Prostitution*. But if it were so, then God had commanded the *Prophet* to tell an evident Falshood.

(4) It is therefore much more Natural to consider, with *de Lyra*, and others, that it is the Stile of the Scriptures, and of all Languages, sometimes to give to *Persons*, and likewise to *inanimate things*, the qualities they formerly had, tho' they have them no more. Thus *Moses's Rod* is called a *Rod*, when it was changed into a *Serpent*; and those who were cured of their Blindness, Deafness, and Lameness, are called *the Blind*, *the Deaf*, and *the Lame*; and *Simon* is called *the Leper*, and *Matthew* the *Publican*, after the One was Cured of his Leprosy, and the other had quit that employ-

Ex. 7. 12.

Mt. 11. 5.
John 9. 17Mat. 26.
8. & 10. 3.

Imploymēt. Why should not we then easily conceive, that the *Wife* of *Hosea* had only been a *Prostitute*, before he Married her? There being nothing in this Action, of Marrying such a Woman, that was contrary to the Law of God, which only prohibited the Priests to Marry such Women, and suppos'd when it allow'd others to Marry them, that they were to behave themselves Modestly and Vertuously for the Future. There is nothing in this unworthy of the Prophet, and it exactly answers Gods Dealings towards *that People*, whom he *espoused* and *Adopted*, notwithstanding their former Wickedness; and the Example of *Hosea's Wife*, that had given over her Base and Scandalous way of Living, and to whom the *Prophet* did the Honour to Marry her, was very proper to make the *Israelites* understand, that they were indispensably oblig'd to alter *their* Wicked way of Living, if they would have God to be favourable to them, lest after having given them so many instances of his Love, he should be provok'd to Divorce and abandon them. The Command then

must be render'd ; *Go take unto thee a Wife who has been given unto Whoredom, and Children who have been altogether addicted to uncleanness.*

This Remark is of greater Importance than it seems at first to be. All the Versions make our Saviour say, that *the Publicans and Harlots shall go into the Kingdom of God, before the Priests and Elders of the Jews* ; and St. Paul, that God *justifieth the Ungodly*. And there are some Divines who don't scruple to maintain from those places, that those who persist in their Wickedness, after they have received the saving Knowledge of God and Christ, don't cease to pass for *Righteous* in the Sight of God, providing they barely believe that they are Justified. But this is plainly contrary to the whole Scriptures, which expressly declare that God *will by no means clear the Guilty*, and that Whoredom unrepented of, infallibly excludes Men from the Kingdom of Heaven. The Words then, should be render'd, *They that have been Harlots, shall go before you to the Kingdom of Heaven ; him who justifies those that were Ungodly ; because it's manifestly* sup-

Mat. 21.
31.

Rom. 4.5.

Num 14
18.

Rev. 22.
15.

supposed, that the Persons spoken of, had repented, and did Live conform to the will of God, as may be seen by what our Saviour adds immediately after, that *the Publicans and the Harlots had believed John the Baptist.*

II. There have been some so grossly wild, as to Fancy that good Men are not subject to the Law of God, because the Versions make the Apostle Paul say, *That the Law is not made* 1 Tem. 1.
for a Righteous Man. The First Reformers were oblig'd to resist the impiety of those *Libertines*, who called themselves *Antinomians*, and to make use of several *Distinctions and Niceties*, to justify the Apostles Expressions. Some alleag'd that he speaks of the Law in opposition to the Gospel, in so far as the Law Threatens, Terrifies, Condemns and Punishes; whereas the Gospel Encourages, Comforts, Justifies, and Rewards. But this Distinction is without Ground: For the Moral Law which is here understood, whatever Grotius after Arias Montanus is pleas'd Rom. 3.
to say, equally regards all Men; the 31.
Apostle himself proposes it to the Eph. 6.
Regenerate in several places, and the &c.
Di-

ad Mat.
10. 12.

Direction he gives a little before the place under Consideration, concerns the Godly more than the Wicked, because *Charity out of a pure Heart, and of a good Conscience, and of Faith unfeigned, is the end of the Commandment.* 'Twas therefore easy to have observ'd with Beza, that the *Authors of the New Testament*, do make use of the *Dative*, in the same sense as the *Hebrews* use it after the *Preposition Lamed*, to signify the English Particle *against*; as when Jesus said to his Disciples, *that they should be brought before Kings, and Governours for his sake, for a Testimony against them*, where the same Construction is used in the *Original* as in the Text in hand. Wherefore some Learned Men have very well render'd it, *The Law is not made against a Righteous Man, but against the Ungodly.* In the same sense as *Aristotle* says, *That the Law is not against the Vertuous, because the Vertuous are a Law to themselves.*

Psal. 111.
9.

Numb. 23.
21.

III. Libertines imagin that God looks with indifferency on the Sins of Men; when they Read the Words of Balaam, which the Versions render thus; *He hath not beheld iniqui-*

ty in Jacob, *neither hath he seen perversness in Israel.* Others think he overlooks and winks at the Sins of his own People, i. e. to be sure in their conceit, themselves and those of their Sect and Party; and the most Pious and Judicious are puzzled what to make of them, as appears from the Various Explication which is giv'n them. Some think that by *iniquity* and *perversness*, *Balaam* understands *Idols*, which the *Hebrews* often call *Vanity*, *Iniquity*, *Falshood* and *Perversness*. But this sense can have no place here, because God had not only seen *Idols* among the *Israelites*, but likewise had most severely punish'd them for having them. Others think they signify Great and hainous Crimes, which abounded among the *Heathens*, and were not to be found among the *Israelites*. But neither is this true; for God upbraids them frequently with the greatest *Enormities*, and their least faults were so much the more hainous, because they were *the People of God*. In fine, some fancy that 'tis said, that he doth not behold nor perceive their *iniquity* and *perversness*, because he had pardoned them, as if he had

Ex. 32. 9.
Deut. 9.
13.

never

never seen them. But this, as *Calvin* has observ'd, is but a shift; for the Names *Jacob* and *Israel* don't only design the Godly, who had repented, and to whom God had pardoned their faults, but the whole body of the Nation in General, whom God had often punish'd for their Sins. We must therefore observe with *Gataker*, and several others, that the *Hebrew Words* which are render'd *beheld* and *seen*, don't only signify a bare sight of things (for in this sense God sees the greatest Crimes as well as the best Actions) but also a seeing them with approbation. Thus 'tis said that *God looketh*
 II. 66. 2. *to the contrite, and is of purer Eyes than*
 Hab. 1. 13. *that he can behold Evil*, i. e. That he approveth the Contrite, but cannot approve Sin. We must likewise observe, that the *Hebrew Particle Beth*, which we Translate *in*, frequently signifies
 (5) *against*, as the Versions have very well render'd it in several other places. We must yet further remark, that the words which are Translated *iniquity*,
 (6) *and perverseness*, do often signify an *Outrage* and *Vexation*, or *Affliction* and *Trouble*. The Text then should be render'd, *He does not approve Afflictions*

or Outrages against the Posterity of Jacob, nor of Vexation or Trouble against the Posterity of Israel, i. e. He does not approve that they should be Afflicted or vex'd. This is very agreeable to all that *Balaam* said, and did on this occasion, and stops the Mouths of *Libertins* and *Enthusiasts*.

IV. The profane do also daily abuse that precept of *Solomon*, which the Versions render, *Be not righteous over much, neither make thy self over Wise*, as if one could be too righteous or too Wise; and *Interpreters* are oblig'd to call in their fancies, to find a reasonable explanation for this Sentence. The generality of the *Rabbi's* pretend, that *Solomon* here forbids Men to be scrupulous about indifferent things, or even about things commanded; as for example, whether we are oblig'd to Fast frequently, because God Commands Fasting; or whether it be Lawful to kill Venemous and hurtful Animals, since God has Commanded that we should not kill, and such like scruples. Some, as *Amesius*, think, that *Solomon* does not speak of true Righteousness, but of imaginary and Hypocritical Righteousness, springing from

Eccles. 7.
16.

(7)

Medul. 1.
2. C. 2.

from a desire to be prais'd of Men. *Pineda* and *Tirinus* say, that the meaning is, that we are not to look upon our selves as too Righteous, when God puts us to the Tryal, tho' our consciences do not in any thing accuse us. But *Solomon* evidently speaks of the Justice which a Man is to exercise towards others, as what goes before and after plainly shews. They must then be Translated, *Do not exercise Justice too rigorously, neither set up for a Man of too great Wisdom*, by pretending to reform and regulate all things; as several Learned Men

(8) have render'd them.

V. All the *Versions* also make *Solomon* give an advice, with which *Prodigals* divert themselves, *Cast thy bread upon the Waters and you shall find it after many Days*. *Interpreters* straight fall upon the *Allegory* to make sense of it, and say, that *Solomon* here advises us to give Alms to the Poor, tho' that looks like throwing Bread upon the Waters, and that God promises that in process of time we shall receive the Fruits of them. But if they had observ'd that the *Hebrew Word Lechem* not only signifies *Bread*, but likewise

Eccles. . 11

1.

likewise *Wheat*, of which it is made, and that the Word *Majim*, not only signifies *the Sea, Rivers, and Waters*, but also *Ground* that is moist, or lies near the Waters (as may be seen in many places of Scripture) they had easily understood that this Text should be Translated, *Throw thy Grain into moist Ground, and in process of time thou shalt find it again*: And if they had render'd it thus, they had not put the *Mysticks* to the trouble of Moralizing, nor given *Libertines* the pleasure of Profaning it. (9)

VI. All the *Versions* do likewise say that the *Fatness of the Olive* honours *God and Man*, and that *Wine cheareth* *God and Man*, from which some take occasion to Jest upon the Scriptures, and others, who are not come to such a height of Wickedness, to encourage themselves in their Debaucherie. But it must be consider'd that the *Hebrew* Words which are render'd *God and Men*, Signifie *Soverains, and Persons of Quality*, in several places of Scripture. It must likewise be observ'd, that the Oyl used at the *Consecration of Princes*, was called *the Oyl of Joy*, and every body knows that the *Es-*
stern

Juges 9.
9. 13.

(10)

Ep. 4.
R. ad. Q.

stn Princes did not forget Wine at their *publick Solemnities and Rejoycings*. So that *Drusius* seems to have had reason to say, that the words should be Translated, *Soverains and Men of Quality, Honour the Oyl, and Wine cheereth Soverains and Persons of Quality*.

VII. Unnatural Children often pretend to justify or excuse themselves from what the Versions make our Saviour say, *If any Man come unto me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own Life too, he can't be my Disciple*, Luke 14. 26. But the Translators should have consider'd, that the word which is render'd *to hate*, signifies also *to love less*, or *to take less care* of a thing, and not to Wish nor do it any harm. And that it is thus to be taken here, appears from a parallel Text in St. *Matthew*, where our Saviour says, *He that loves Father or Mother more than me, is not worthy of me*. It seems likewise very reasonable to Translate the words of the Apostle *Paul* taken out of *Malachi*, *I have loved Jacob more than Esau*, because Gods Dealing towards the *Edomites* does not shew, that he had any

10. 37.

Rom. 9.
13. Mal.
1. 3.

any real hatred against them, but only that he favour'd them less than the Descendants of *Jacob*. The same amendment must be made when 'tis said that *God saw that Leah was hated*, as appears from the words immediately preceeding, and when the Versions make our Saviour say, that he who *serves Two Masters, must love the one, and hate the other*. And where, 'tis said, *if a Man have Two Wives, the one beloved the other hated*, we are to Translate *the one, more beloved, and the other less beloved*, as the Learned *Heinsius* has observ'd.

Gen. 29.

31.

Mat. 6. 24.

Deut. 21.

15.

Ex. Sac. p.
167.

VIII. One can't, without horreur; Read the Wish which *St. Paul* expresses, to assure the *Jews* of his affection, as 'tis render'd by the Translators. *I Wish I were accursed from Christ for my Brethren*. For whether we understand it, as having been made before his Conversion, or after it, the last of which is more Probable; or whether we take it to signify *Excommunication*, or eternal *Damnation*, it is a foolish and extravagant Wish, and looks more like the effect of *Diabolical Fury*, than of *Divine Inspiration*: For how is it possible for one

- one to Wish himself Damn'd? Or what Benefit could his Excommunication or Damnation be to the *Jews*, since the Damnation of one can't procure the Salvation of another? We are therefore to observe, that the Word which is render'd *accursed*, never signifies Excommunication, or Eternal Damnation, in the Stile of the *Septuagint*, which
- (11) the Authors of the *N. T.* have imitated, but only *that which is to be exterminated, or rooted out*, as may be seen in a great many places of Scripture. Interpreters therefore should with *St. Jerom* have kept to the natural signification of the Word, and have Translated, *For I Wish I was appointed to be Exterminated, or put to Death, for my Friends*. And this is very agreeable, both to the Example and Doctrine of our blessed Saviour, who *laid down his Life for his Sheep*, and makes the height of Love to consist, as indeed it plainly does, in ones laying down his Life for his Friends.
- (12) The same Amendment must likewise be made in several other Texts.

IX. All those who have any Religion, do acknowledge, that God is *Holiness it self*, and that he can have no

no hand in those Crimes which are committed by Men ; which he so strictly forbids, and so severely Punishes. Nevertheless, the Translations often make use of expressions, which bring in God saying, *that he will harden Mens Hearts*, and do other Actions which are incompatible with that *Attribute*. It's true indeed, that some of the explanations given to those Texts, do abundantly clear the Wisdom, the Holiness and the Justice of God; But then, were it not much more proper to express them so clearly, that they should not stand in need of an Explanation; *especially* in Translations design'd for the use of the People, who are often very ignorant, and take every thing in a literal Sense; that so the Wicked might have no pretext to lay the blame of their faults on God, nor some weak, well-meaning Christians, have occasion to imagin that he is the Author of them. The most Learned *Doctors*, for example, believe, that when the Versions make God to say, *that he will harden the heart of Pharaoh, and of the Egyptians; that he had harden'd the Heart of Sihon, and of the Kings of Canaan*, and that he

(13)

hardens whom he will, all this should be understood after the same manner, as if a *Father* should say to a *Child*, to whom he had done many kindnesses, *Son, my kindness has harden'd and Ruin'd you.* Now every body would conclude that this Father was free of blame, and that the Sons hardening was wholly the effect of his own base, untoward, and ungenerous Temper. In effect it can't be deny'd, but that all which God did with respect to *Pharoah*, the *Ægyptians*, *Sihon*, and the *Kings of Canaan*, and with respect to the *Jews* in the Apostles time, was much more proper to soften, than to harden their hearts; and 'tis very remarkable, that it was always after the seeing of *Moses's Miracles*, and after the ceasing of the *Plagues*, that the Scripture says, *that Pharaoh harden'd his Heart*, or *that God harden'd it.* Several *Interpreters* also observe, that the *Verbs*, which *Moses* makes use of in those places, often signify a simple Permission, of which they give a great many unquestionable examples; and they add further, that since God declares that he has no hand in the Corruption of Sinners, that those

Verbs

(14)

(15)

Verbs must necessarily be taken in this Sense. But if it be so, as certainly it is, Why should not the Translators have express'd this meaning, so that it might be understood by the Unlearn'd Reader? Instead of Translating, *God hardened the Heart of Pharaoh*, of the *Egyptians*, of *Sihon*, of the *Kings of Canaan*, and of the *Jews*; Why should they not have Translated, *God suffered the Heart of Pharaoh, &c, to be hardened?* This would leave no occasion to the Wicked to Blaspheme, by laying the blame of their Sins on God, nor raise any doubts and Scruples in the minds of good Men.

X. Our Translation makes God say to Pharaoh, *For this end have I rais'd thee up, that I might make my power known;* Rom. 9. 17. as if God had made Pharaoh on purpose, only to be an example of his Severity and Vengeance; whereas, according to the Original, these words should be render'd, *For this cause have I made thee to Subsist*; intimating, that tho' Pharaoh had long before deserv'd to be destroyed, yet, that God thought fit to spare him, and make him Subsist for a considerable time, to shew his

Power, by the Signs and Wonders which he wrought in the Land of *Ægypt*; and by delivering his People at length, in spite of all the power of *Pharaoh*, with a *strong Hand* and an *outstretched Arm*; by which he made it appear to all to whose Ears those things came, *that the God of Israel was a great and powerful God*, that he had all the Creatures at his disposal, and that there was no resisting of him.

XI. According to the same *Principle*, we must alter the manner after which the Translations express God's Threatning to Punish *David* for his
 2 Sam. 12. *Adultery and Murder. Thus saith the*
 11. *Lord, behold I will raise up Evil against thee out of thine own House, and I will take thy Wives before thine Eyes, and give them unto thy Neighbour, and he shall Lye with thy Wives in the sight of the Sun:* which made *Calvin* say, *that the incest of Absalom was the Work of God.* But the *Verbs* here used, signify only a permission of the things spoken of, and not an action; and the *Word* which is Translated *Evil*, signifies an *Affliction* or *Misfortune*, here and in many other places of Scripture. Why then should we not Translate?

Inf. 1. 1.
C. 18.

state? Behold *I will suffer an Affliction to rise against you out of your own House, and I will suffer thy Wives to be taken from thee before thy Eyes; I will even suffer them to be taken by your Domestick, and he shall Lye with thy Wives in the Face of the Sun.* Those expressions would give no occasion of scoffing to *Atheists* and *Libertines*, and would put an end to a *Scandalous Controversie*. (16)

We must likewise Correct the Translation of *2 Sam. 24. 1.* Which says, *That God moved David to number the people;* tho' God in that very place tells, *that his Anger was kindled against Israel,* upon this Account; and tho' the Guilt of it could not be expiated but by the Death of Seventy Thousand Men, who Dyed of the Pestilence on that occasion; and tho' 'tis particularly express'd *1 Chr. 21. 1.* *That it was the Devil that moved David to this Action.* We must then Translate with *Castalio*, conform to the Original, *Now the Anger of the Lord continued to burn against Israel, For David was moved to say, go and Number the People.*

XII. For the same Reasons, we must Correct what the *Versions* make God

1 Kings

22. 22, 23.

to say, in speaking to the Evil Spirit, *Go forth and do so. Now therefore behold the Lord has put a Lying Spirit in the Mouth of all these thy Prophets.* For if God had commanded the Lying Spirit to seduce *Ahab*, he might be looked upon as an *Author of Lyes*, and as a favourer of *False Prophets*, tho' he has expressly declared, that he will cut off all Lyars, and Commanded that False Prophets should be put to Death without Remission. But *Critics* observe, that the *imperative* often denotes no more than a simple Permission, of which they give several examples; just as a Father provoked by the Wicked behaviour of his Children, says, *Go on, continue, hasten to Ruine your selves*; not that he would have them to do so, but that he can't hinder them, or that he will not hinder them by Violence. The *Imperative* is likewise sometimes no more than an Irony, as *Eccles. 11. 9. Rejoice O Young Man in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the ways of thine Heart, and in the Sight of thy Eyes*; and in several other places, as *Glossinus* has observ'd. Besides, the *Verb* which

(17)

(18)

which is Translated *to put*, signifies only a bare Permission, as in the preceeding Article: Why then should not we Translate those words thus, *Thou wilt go and do so; Behold now the Lord hath permitted a Lying Spirit to enter into the Mouth of all thy Prophets?* This would leave no pretext for *Ahab*, whereas the other Translation seems wholly to excuse him.

XIII. The Versions make our *Blessed Saviour* Command several things which he had an abhorrence at; as, *Destroy this Temple, and in Three Days I will Raise it up. What you do, do quickly: Make the Tree Corrupt and his Fruit Corrupt.* But all those places should be render'd in the future, thus, *You shall Destroy this Temple, and in Three Days I will Raise it up. What you mind to do, you will do quickly, &c.* They make him likewise Command his Apostles *to Sleep and take their Rest*, tho' this is quite opposite to his Design: as *P. Colom* has observed; for the words must be Translated with an Interrogation, *Do ye now Sleep and take your Rest?* Wherefore he adds in the following verse, *Arise let us go hence.*

XIV. When our SAVIOUR

M 4

had

had desir'd the Woman of *Samaria* to call her Husband, she answered, *I have no Husband*; and the Translations make our Saviour approve her answer; by replying, *thou hast well said, I have no Husband*; tho' in effect she had ly'd, or at least answer'd very Ambiguously. But *Erasmus*, and *Norton Knatchbull* have very Judiciously observ'd, that this is an *Ironical* way of speaking, which is so far from approving what one says, that on the contrary, it represents it as most absurd and ridiculous. The words then must be render'd, *Finely answer'd indeed! I have no Husband, &c.* A like Irony we find, *Mark 7. 9.* where the Versions have render'd our Saviour's Words to the Pharisees; *Full well ye reject the Commandment of God, that ye may keep your own Traditions*, which should be Translated, *Finely done! Ye reject, &c.*

(19) As some of the most Learned *Interpreters* have observed.

XV. We must also certainly Correct that unjust reproach, which the Versions make the *Israelites* to bring in against God; *O Lord, why hast thou made us to Err from thy ways, And*

(20) *bar-*

John 4. 17
Adag. A.
nimadv:
in N. T.

Isa. 63. 17.

hardned our Heart from thy Fear?
 For this seems to disculpate those
 Rebels, who on this occasion did not
 seek to excuse themselves, but on the
 contrary, did confess their Guilt, and
 acknowledge God's Justice in Punish-
 ing of them. So that from the *Scope*
 of this Chapter, from what has been
 said before of the *Stile* of the *Hebrew*
Tongue, and from the Opinion of se-
 veral *Learned Interpreters* on the place,
 it appears, that the *Verbs* used in the
Original, only signify here a bare Per-
 mission, and that this Text should be
 render'd, *Why hast thou suffered us to*
Err from thy ways? Why hast thou suf- (21)
fer'd us to harden our Hearts from
thy Fear?

XVI. There are now few or none
 so wild, as to maintain *that God is*
the Author of Sin, with those *Here-* l. 4. C. 47.
ticks of Old, whom *Irenaeus* makes men-
 tion of: And yet one can scarce Read
 what *the Prophet Amos* says in most
 Versions, *shall there be Evil in a City,*
and the Lord bath not done it? With-
 out being Tempted to imagin with
Munster, that the words may be un-
 derstood of the Evil of Sin, tho' the *Ano. 3. 6.*
Prophet only speaks of those Punish-
 ments,

ments, with which God Threatned the *Israelites*. We must therefore Translate. *Shall there be any Affliction in a City, and the Lord hath not sent it?*

XVII. The Versions make the *Apostle Paul* say to the *Corinthians*, that they might well bear with one, that shou'd come to Preach another *Jesus* to them, whom he had not Preached, or if they received another Spirit, or another Gospel; as if he did approve their doing so; whereas he declares his abhorrence of such an

2 Cor. 11.
4. Action in the *Epistle to the Galatians*, Pronouncing an *Anathema* against himself, or an *Angel from Heaven*, that should Preach any other Gospel than he had Preached. There is nothing nevertheless more contrary to the discourse and Design of the *Apostle* in this place, who is so far from allowing the Conduct of the *Corinthians* in such a Case, that he only upbraids them with being capable of such Impiety and Baseness. But *I fear*, says he, lest by any means, as the *Serpent* beguiled *Eva* with his subtlety, so your minds should be corrupted from the simplicity that is in *Christ*; for if one should come and Preach another *Jesus*, &c. You would ridiculously

lously bear with him. The Apostle tells what they were capable to do, on such an occasion, and is so far from approving them, as the Versions seem to insinuate, that he sharply reproaches them for it.

XVIII. The *Versions* also say, That *it is impossible for a Rich Man to enter into the Kingdom of Heaven*; and that *it is impossible for those who were once enlightened, and have Tasted of the Heavenly Gift, &c. If they shall fall away, to renew them again to Repentance, and that it is impossible but that offences must come*: Which expressions are apt to make Men think, that there is no place for Repentance for those that Sin in a State of Conversion, that all who enjoy Riches are excluded from Salvation, and that God himself can't hinder, but that offences shall come. It is true, indeed, that the Apostle makes use of a word which sometimes signifies an absolute impossibility, but then it frequently signifies difficulty; and we often say, that a thing is *impossible*, tho' it may be done, if it is attended with a considerable degree of trouble and uneasiness. An *antient Father* observes, that a thing may be said to be *impossible*, either because it can't be done at all, or not without difficulty;

Mat. 19.

26.

Heb. 6. 4.

5.

Luke 17.

1.

Gr. Naz.
Orat. 36.

or

or because it can't be done well and readily: And there is nothing more common with *Lawyers* than to call that *impossible*, which can't be done according to the Laws and Customs of a Land, tho' it may be done by a Priviledge or Order from the *Prince*.

In fine, our Saviour explains himself when he says in other places, that *it is hard for a Rich Man to enter into the Kingdom of Heaven*. Why then should we leave in a Translation a *Word* which at best is ambiguous, and which seems more Naturally to express an absolute impossibility, than that which is Design'd by it? In effect, if we consider that Jesus Christ does not prohibit the Lawful Possession of Riches, but only Prescribes to the Rich to make the right Use of them; and that the *Apostle* exhorts *Apostates* to Repent, we may soon be convinc'd that neither the Salvation of one, nor the Conversion of the other, are absolutely impossible, and that those places should be Translated, *That it is very hard for a Rich Man to be Saved, and for those that Sin against their Light and Conscience, to be renewed, and that 'tis very difficult but that Offences shall come.* 'Tis in those places we

are

Luke 18.

24.

Mark 10.

24.

are particularly obliged to take Notice of St. *Jeroms* Remark, *viz.* That an Interpreter must express the Thought of his Author, and not his own, nor what he would have him to think, since if he Maintain any thing contrary to it, he is not to be look'd upon as the Interpreter, but as the Adversary of him he pretends to explain.

XIX. The *Translations* do likewise give occasion, to the unlearned at least, for whom they are chiefly design'd, to imagin that Jesus had not Power enough to Work Miracles in *Nazareth*; that the Wicked are under an absolute impossibility of obeying God's Commandments, and that the World could in no wise hate the Disciples and Brethren of Jesus, when they say, That Jesus could do no mighty Work there, that those of Jerusalem could not believe, that the Carnal Mind is not subject to the Law of God, nor indeed can be. That the Animal or Carnal Man (for so it should be render'd) cannot know the things of the Spirit of God, and that the World could not hate the Brethren of Jesus. It is true, that *Interpreters* and *Preachers*, in their *Commentaries* and *Sermons*, don't fail

Mark 6. 4.

John 12.

39. Rom.

8. 7.

1 Cor. 2.

14.

John 7. 7.

fail to observe, that this Expression does not always denote an absolute impossibility to do any thing, but only a design or will not to do it; or a repugnancy to the doing of it, upon the account of some difficulty or uneasiness it may be attended with; or because it may not be proper and convenient, or consistent with decency; and this they prove by several unquestionable Examples. 'Tis said, *that* Gen. 19. *God could not do any thing to Sodom till* 22. 37. 4. *Lot had left it; that Joseph's Brethren* Ruth 4. 6. *could not speak peaceably to him; That* Luke 11. 7. *Ruth's Kinsman could not Buy Elimelech's Field; that the unkind Friend* 1 Cor. 31. *could not rise to lend Three Loaves to him,* Rev. 2. 2. *for whom he pretended Friendship; that the Apostle could not speak unto the Corinthians as unto Spiritual, and that the Church of Ephesus could not bear them that were Evil.* But yet 'tis certain, that God, if he had pleas'd, could have Destroy'd *Sodom* Independently of *Lot*; that *Joseph's Brethren* could have spoke peaceably with him, &c. And all this impotency is to be attributed to the want of will: But since the People are ready to take these places literally, it is proper they should be render'd, *They would not, and not, They could*

could not, which is an ambiguous Expression, and naturally gives us an Idea which is contrary to the design of the Sacred Writers.

XX. The same way of speaking is sometimes imploy'd to express the Duty or Custom of those of whom it is said: But a Translation should render them clearly, and after a manner that should leave no Room for Doubts and Mistakes. When *Abraham's* Servant had delivered his Message to *Laban* and *Bethuel*, they answer'd, *We cannot speak unto thee Bad or Good*, i. e. that they Gen. 24.
50. would not oppose themselves to his Demand of having *Rebekah* for Wife to his Masters Son: But this was manifestly the effect of their Submission to the Will of God, from whom they believ'd that *this did proceed*, and whom they perswaded themselves they were bound to obey: wherefore we should Translate, *We ought not to speak unto thee Bad or Good*. The Children of *Jacob* gave this answer to *Sichem* and *Haman*, who desir'd their Sister *Dina* in Marriage, *We cannot do this thing to give our Sister to one that is uncircumcis'd*, which should be render'd, *We ought not, or it is not lawful for us, to do this thing*, &c. It is said that
the

- the Egyptians could not Eat Bread with the Hebrews; we should Translate, That it was not Lawful for, &c.* For those things were not absolutely impossible, but were contrary to the Rules either of Justice or Decency, and therefore not to be done. The same amendment is to be made in several other places of Scripture.
- (22)

ANNOT. CHAP. X.

- (1) **O**F this Opinion, are, *Junius, Drusus, Polanus and Hackspan*; after *Jerom. Abenezra* and *Kimki*.

- (2) *As the Caldee Paraphrase, Lanchius, Paræus and Rivet.*

- (3) *Calvin, Tarnovius, and others, are for this Explication.*

- (4) *As Ribera, Pappus, Gesner, Meisner Calovius, Piscator, Walther, Glassius, Fink, Danhawer, Steuber, and M. Pfeiffer. Dub. Vex. Script. C. 4. l. 73.*

- (5) The *Hebrew*, Particle, *Beth* signifies frequently *against* and is so render'd by our Translators *Exod. 14. 25. and 20. 16. Numb. 12. 1. and 23. 23. and they Translate it upon, If. 21. 13.*

- (6) So our Translators have render'd them in some of the following Texts;
as

as others have done in all *Job* 3. 10.
5. 27. 15. 35. *Psal.* 7. 14. 10. 7. 25.
18. 36. 4. 55. 9. 10. 73. 5. 90. 10.
Prov. 12. 21, 22. 8.

See *Wagenzeil.* ad *Sotah* p. 506. *Hackspan* Miscel. p. 161. Sqq. *Pfeiffer.* Dub. Vex, Sc. Cent. 3. L. 98. (7)

Luther, Pelican, Mercer, Drusius, Gesmer, Hackspan, Vallesius, Danhawer, Pfeiffer, &c. (8)

As *Ruth*, 1. 6, *Is.* 15. 6. 30. 23. (9)
32. 20. *Jer.* 48. 34.

Elobim & Anasim, have this Signification. *Exod.* 4. 16. 7. 1. 21. 6. (10)
22. 28. 1 *Sam.* 2. 25. *Psal.* 82. 6.

See the *Septuagint.* Numbers 21. (11)
2, 3. *Deut.* 2. 26. 13. 15. 20. 17.
Jos. 6. 17. 7. 11, 12, 13, 15. *Zach.*
14. 11.

As 1 *Cor.* 16. 22. *Mark* 14. 71. *Acts* (12)
23. 14. *Gal.* 1. 8, 9. 1. *Cor.* 12. 3.

Origen de Princip. L. 3. C. 1. *Phi.* (13)
local. C. 20. *Basil.* Orat. *Deum non esse*
mali Autorem. *Theodoret.* Q. 13. in *Exod.*
Augustin. Q. 36. in *Exod.* *Frantzins*
de Interpret. S. Orac. 24, 25, 26, 27,
28. *Danhawer* Idea beni Interp. p. 174.
Hackspan Not. ad *Ex.* 7. *Grot.* ad
Rom. 9. 17, &c.

(14) See Exod. 7. 13, 14. 22. 8. 15. 19. 32. 9. 7. 24, 35. 13. 15.

(15) The Verbs *Chazak* and *Caschah* and *Cavad*, are in the Conjugation *Piel* or *Hiphil*, which denotes, a bare Permission as often as they do an Action. See *Arias Mont. de Id. Hebr. N. 42. Fink Can. Theol. Cent. 2. Gerhard de Provid. Calov. & Rung. in Exod. Hunnin Q. de Provid. p. 57. 91. Meit-zer. Disp. Gieß. T. 1. P. 745. Mef-ner Anthropol. Dec. 1. Glass, Gram. S. 1. 3. Tr. 3. Can. Pfeiffer. Dub. Vex. S. Cent. 1. L. 87.* And the following places of Scripture, are Cited by them to prove their Observation. *Gen. 24. 17. Exod. 12. 17. 7. 11. Deut. 20. 16. 1 Sam. 27. 11. 2 Sam. 8. 2, &c*

(16) The Verb *Koum* is in the Conjugation *Hiphil*. *Ragnah* often signifies Affliction. And the Verb *Nathan*, signifies to Suffer or Permit, *Gen. 20. 6. 31. 7. Ex. 3. 19. 12. 23. 10. 25. Numbers 20, 21, 22. 13. Judges 1. 24. 3. 28. 16. 23. 1 Sam. 18. 2. 1 Kings 15. 17. Psal. 16. 10, &c.*

(17) *Flaccius Clav. S. p. 2 Col. 302. Glass. Gram. S. 1. 3. Tr. 3. Can. 43. Proverb. 3. 4. Is. 10. 54. 14.*

2 Sam. 18. 23. Gal. 4. 27. Eph. 4. 26.

As 1 Kings 22. 15. Eccles. 11. 9. 15. 29. 1 Jer. 2. 28.

As the Latins said *Belle narras!* To express you are impertinent, O Bone! For, O Rogue! *Egregiam vero Laudem, &c.*

Jacob. Capel. Ludo. Brugen: Vatabl. Castalica, Beza, Norton Knatchbull. Animad.

Santes Pagnin. and Ludovicus de Dieu, observe that the Hebrew Verb *Kasbath* is often a Reciprocal Verb.

Gen. 44. 22. 26. Deut. 16. 5. 2 Sam. 17. 17. Acts 4. 20. 1 Cor. 3. 11. 1 Cor. 10. 21. Mat. 9. 15. 2 Cor. 13. 5. 1 John 3. 9.

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added or Omitted in some other Places.

FINIS.

A N
E S S A Y
F O R
A New Translation
O F T H E
B I B L E.

Wherein is shewn

From *REASON*, and the *AUTHORITY* of the best Commentators, Interpreters and Criticks, That there is a Necessity for a *New Translation*.

The Second Part.

By H. R.^x a Minister of the Church of England.

To which is added, a *T A B L E* of the *Texts of Scripture* contain'd in both Parts.

*Da veniam Scriptis, quorum non Gloria nobis.
Causa, sed Utilitas, Officiumque fuit.*

Ovid. de Ponto.

L O N D O N,

Printed, for John Nutt, near Stationers-
Hall, 1702.

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TO THE
Most Reverend
THE
ARCH BISHOPS

The Right Reverend the
BISHOPS,

And the rest of the
Reverend CLERGY.
OF THE

Church of England,

THIS
ESSAY

Is Humbly Dedicated,

By H. R.

Hugh Ross

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TO THE
READER.

A *S a Translation of the Holy Scriptures according to this Essay, would be of great use to most Christians, and save them the expence and pains of buying and consulting Commentators ; so the serious and impartial Consideration of the Essay it self, may contribute to the reading of them with more pleasure and profit, as they are already Translated. For, besides that it renders a great many places of Scripture more truly and clearly than they have been formerly expressed by any Version, it discovers also the Source and Causes of the Errours and Mistakes which are to be found in all Versions; and furnishes us with plain and easie Rules, by which Persons of the meanest Capacity, may easily observe the most material Faults of all Translations.*

Some think that several observations in the first Part are trifling, but since the most Learned and Ingenious part of Men can't endure to suffer the least Fault or Obscurity in any of the Greek or Roman Authors, and turn over Volumes to find the true reading and sence but of one Word in Homer or Virgil ; it must argue either disrespect or indifferency for the Sacred Books, to count

To the Reader.

any Observation relating to them trifling, especially if it tends to make any Text plain and intelligible; if it overturns any of the pretended Grounds of Atheism and Infidelity, of any dangerous Error, Superstitious Foppery, or foolish and ridiculous Whim; and if any Observation in the Essay don't tend to one or more of these ends, let them think and say of it what they will.

But what's a little odd is, that what some count Trifling, others think Important, and that That part of the Book, which is most valued by some, and is truly most valuable, is overlook'd and past by, by others. But the reason of this is, that some understand the design of the Book, and consider all the Texts in it, with respect to the General Design, whereas others consider them barely in themselves.

These Gentlemen will, no doubt, make the same Judgment of some places of the Second Part, which treat of the Names of Weights and Measures, Trees, Beasts, &c. But besides what has been said already, let them consider, that since whole Treatises have been writ on every one of those Subjects, by the best Hands, to the satisfaction of the Judicious and Learned, they should not think them unworthy to be made the Subject of a few Pages.

Others say, That a work of this nature gives occasion to some to deny the Divine Authority of the Holy Scriptures, and to others, to deny their perspicuity and clearness. To which I Answer, That the Translations do indeed give too much occasion for this; but that the Essay does I can't at all see, I'm sure it

To the Reader

was writ for a quite contrary end, namely to remove all the Cavils and Exceptions of Atheists, Deists and others against the Scriptures, and to shew, that what they think ridiculous, is only said by the Translators. Is it then any Argument that the Original is in the wrong, because Translations are? Or that because there have been many bad Translations, there can never be a good one? Or, in fine, that because several of its Terms and Phrases are ambiguous, they must puzzle one who has the necessary qualities of a Translator; who is Master of the Languages in which the Scriptures were writ; who knows the Customs to which they allude; understands the design of the Author, considers the Context, lays aside Prejudice, consults Reason, and has true Notions of God?

'Tis no proof that an Author is flat and obscure, and speaks nonsense, that he has been often represented so by Translators. Plutarch and Horace have been several times bungled, but still Plutarch and Horace spoke noble sense in their own Language, and have been since made to do so in ours.

Tho' David's Psalms have been often mangled, yet, Buchanan in Latin, and Godeau in French, have done the Psalmist some Justice, and made him sing in a plain and divine strain. And what hath been done to that Book in Verse, may be done both to it, and the other Books of the Bible in Prose; I mean they may be made to speak plainer and better, than they have yet done in any Translation.

To the Reader.

Don't Commentators run to a Thousand groundless Fancies, and foolish Chimera's to reconcile Translations in many places to Sense and Truth? And after all don't the most Learned of all Parties frankly acknowledge, that often they can make neither Truth nor Sense of them? What then shall be done in this case? Shall we conceal or defend those Faults? The World is too sharp-sighted to let us do either; and if it was not, our Holy Religion is too firmly grounded to stand in need of such Pious Frauds, and recommends Honesty and Sincerity too much, to allow its Professors to make use of them.

And in effect we find, that Ministers in their Pulpits often complain of the Translations of their Texts; Nay, some make the most part of their Sermons consist of various Readings, diverse Acceptations, and of nice Criticisms, and Grammaticisms, to the puzzling of the Unlearned, and the wearying and vexing of the Learned Hearer. But with submission, I think, that rather than be thus always nibbling at the Faults of Translations, they should endeavour to shew, once for all, that there is a necessity of reforming them; and then joyn their Heads together to carry on so necessary a Work.

There has been but too much writ already on the Controverted Doctrines of Christianity. The fatal necessity of disputing, without success, against Opinions, which the Prejudice and Pride of several Parties have invented, has furnish'd us with so much already on this Subject, that the most contentious Spirit can scarce desire more. But the effect of all those Learned Skirmishes
has

To the Reader.

has been to change Religion, which is the Art of Holy Living, to an Art of Quibbling and Sophistry, which has produced such unreasonable Heats and Animosities, as have entirely destroy'd Brotherly Love, without which none can justly pretend to Love God.

It is true we have also some Books of Morality and Devotion: But besides that they are generally either too strict or too loose; Is there any Work of this Nature comparable to the Holy Scriptures rightly Translated? Can we desire any thing more Perfect or Profitable, than the Holy Oracles, which God hath design'd for Doctrine, for Reproof, for Correction, and for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto every good Work? They are the only Inexhaustible Treasure, wherein we can find the unsearchable Riches of the Knowledge, Bounty, Wisdom, Justice, Power, and all other Perfections of God; as also the Infallible Rules of our own Duty, together with all the Assistances needful to discharge them aright, and to attain to the chiefest Happiness we are capable of, in this and the other World. They are the Light which only can dissipate all Errors, and all Vices, and restore the Church of God to its Primitive Splendor. They are the only means of composing our Differences, and putting a happy Period to those fatal Controversies, which have so much ruin'd that mutual Charity which God so earnestly commands us to have one towards another: And therefore it should be the desire and study of all Sincere Christians to have a clear and exact Translation of them. To shew

To the Reader.

which is the design of this Essay ; how well it is done I leave others to Judge.

I have for the greater Pleasure and Profit of the Unlearned, as much as was possible, thrown the Greek and Hebrew, the School Terms, the Names of Authors, and bare Quotations of Scripture, by way of Annotations, to the end of the Chapters, because they would have render'd the Style rugged and uneasy, and also unintelligible to some Readers: But after all, some hard Words could not be avoided in a Work of this Nature; but I have endeavour'd to express the Sentences where they are employ'd after such a manner, as generally makes the meaning of them obvious to an ordinary Capacity.

I have also subjoin'd a Table of all the places of Scripture cited in both Parts, that one may immediately know what Texts are contain'd in it, and likewise where to find them, which may be of use to all, but especially to those who have not time enough to peruse great Volumes.

To conclude, This Essay has the Authority of the most Learned Commentators, Interpreters, and Criticks of all Parties to support it, so that I need not be very solicitous what Judgment may be pass'd upon it, since the very worst I can expect is to be condemn'd with such good Company.

Haud timeo si jam nequeo defendere Crimen
Cum tantis commune viris.

Ovid. Met. l. 13.

AN

PART II. CHAP. I.

That the Versions often confound the Persons, Countries and Actions, of which the Scripture speaks.

I. **M**OST Versions often confound the Persons of whom the Scripture speaks, and several things which relate to them.

For Example, *Gen. 10. 11.* they attribute to *Assur* the Son of *Shem*, an Action which relates manifestly to *Nimrod*, Grand-child to *Cham*, tho' it is evident that *Moses* only speaks of the Posterity of *Cham* from Verse 6. to Verse 20, and that he is so far from speaking of the Actions of *Assur*, Verse 11. that he does not mention his Birth till Verse 22. besides that *Assyria* is call'd the Country of *Nimrod*, *Mich. 5. 6.* But the learned *Bockart*, (1.) after several others, has clearly proved, that the word *Assur*, in this place, is taken for *Assyria*. He also remarks, that *that* which we translate *went out*, signifies here to *sally out*, or *to go to War*, as (2.)

(3.) it does in several other places of Scripture. We must therefore translate this Verse thus, *he sallied out, or went to War against Assyria*, as St. Jerom and others, have rendered it.

II. All the Versions often fall into Faults of this kind, by not taking Notice, that the Scripture frequently calls Cities, Kingdoms, and their Inhabitants, by the same name with their Kings and Founders ; but a Version ought to distinguish them exactly, if it be design'd to be understood. When the name *Assur* signifies the Son of *Shem*, it should be kept in a Version ; but when it signifies his Country, it should be rendered *Assyria*, and when it signifies the Inhabitants of the Country, it should be translated *Assyrians*. We ought to retain the names of *Israel*, *Esau*, *Edom*, *Reuben*, *Simeon*, *Levi*, *Zabulon*, *Dan*, *Naphthali*, &c. when they denote these Persons ; but we cannot keep them in a Version when they signify their Posterity, without exposing the Reader to confusion and mistakes, and we must necessarily translate the *Israelites*, the *Edomites*, the *Reubenites*, the *Simeonites*, &c.

III. This Remark is so much the more important, because, for not having observed

served it, all Versions have confounded several People with their Founders, and have expressed themselves in such a manner, as gives occasion to think that whole Collonies were but one particular Person. When we read *Gen.* 10. 4. 6. 13. and 14. and *1 Chron.* 1. 7. 8. 11. and 12. That *Kittim* and *Dodanim* were the Sons of *Javan*, that *Misrahim* was the Son of *Cham*, and that *Misrahim* begat *Ludim*, and *Hananim*, *Lehabim*, *Naphthaim*, *Pathrasim*, *Chaslain* and *Caphtorim*, we are ready to imagine that they are so many proper Names of particular Men, and yet several learned Men have evidently proved, that those Names do signify several different People, and the very plural termination makes it so evident, that one who understands the least Hebrew must be stupid not to acknowledge it. But since the People have no knowledge of those reasons which hinder the Learned from being mistaken on the like occasions, those who take upon them to translate, ought to remove those ambiguities and express things after a clear and intelligible manner. It is not my business here to show what Nations are precisely understood by those Names, but I am persuaded that it had been much more

(4)

natural, and much more proper to express the meaning of the sacred Writers, to have translated them thus, the *Kittites* and *Dodanites* were the Posterity of *Favian*; the *Egyptians* were the Posterity of *Cham*; the *Ludites*, *Hanamites*, *Lehabites*, *Naphtuhites*, *Pathrasites*, *Chasblaites* and *Caphtorites*, were the Descendants of the *Egyptians*.

IV. The *Geneva* Version and Ours, have very well rendered *that there was Darknefs over all the Land*, at the Eclipse which happened at our Saviour's death, *Matth. 27. 45. Mark 15. 33. Luke 23. 44.* tho' the Word which they render, the *whole Land*, signifies, *the whole habitable Earth*, in many other places; and they should have Translated it too after the same manner in some places where they have neglected to do it. For as all Interpreters do remark, that this general Expression should be restrain'd, and limited to those places of the World which are spoken of, and according to the Custom of those who speak, and the time wherein they live. Whence *Grotius*, and others have observed, that in the Prophecies which speak of the ruin of the *Jews*, the same expression is always to be translated by that of *all the Land*, *Luke 21. 26.* and that when the

the *Romans* did call their Empire *the World*, because it was the most considerable part of it, we should translate that expression, by that of the *Roman Empire*. We must therefore translate *Luke 21. 25, 26. And the Inhabitants of that Country shall be in perplexity and despair, as when the Sea and its Waves do roar; Mens hearts failing them for fear of those things which are coming on that Country, Math. 4. 8. Then the Devil brought him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the Roman Empire, Luk. 2. 1. And it came to pass in those days, that there went out a Decree from Cæsar Augustus that all the Roman Empire should be taxed, Acts. 11. 28. Agabus signified by the Spirit that there should be a great Dearth throughout all the Roman Empire, and Rom. 1. 8. That your faith is spoken off through all the Roman Empire.*

V. *Vatablus, Junius and Tremelius, and Ludovicus de Dieu* have remarked, that all the Versions, except the *Chaldee Paraphrase*, have transformed the place where *Samsom* killed the *Philistines*, which is called *Leki*, into a *Jaw-bone*; and a hollow Rock which was in that place, into a hollow Tooth which was

in the Jaw-bone; *Judge* 15. 19. translating, *But God clave an hollow place, which was in the Jaw, and there came Water thereout, where as they should have translated, God clave a hollow Rock called Mactes which was at Lehi, &c.* The same Rock *Mactes*, is mentioned *Zephaniah*, 1. 2. And *P. Levi* remarks that it was so called, because it had the Figure of a Mortar; the *Chaldee Paraphrase*, that it was scituated near the Brook *Kedron*, or near *Tiberias*, according to the Allegorical Comments of the Jews. Nor did *Josephus*, the Historian, understand this Text otherwise, when he remarks, ‘ That God having ‘ heard the Prayers of *Samson*, made a ‘ Fountain to spring in a Rock, which ‘ did send out abundance of sweet and ‘ clear Water; and those that have Travell’d through *Palestin* do assure us that this Fountain remains to this day. *St. Jerom* tells us he saw it, and *Michael Glycas* who lived about the Year 1120 says, that it was to be seen at that time, in the Suburbs of *Eleutheropolis*, and that it was called *the Fountain of the Jaw*.

VI. The *Vulgar Latin*, the *Geneva Version*, and *Ours*, have often been mistaken, in Translating the terms of the Original, which signify some Country.

They

Midras
Azudda.
Aniq. lib.
7. c. 10.

Epitaph.
Pauli.

They always confound *Arabia the Stony*, which bounded *Egypt* towards the Land of *Canaan*, with *Ethiopia*, which was at a very great distance from it on the other side, and which the Scripture always calls *Lud*. To be convinced of this, we are to consider with *Bochart* (1) ^{*Phaleg. p. 1. lib. 4.*} That *Sephora*, whom *Moses* married, what-_{c. 2.} ever the Versions say, was not an *Ethiopian* but a *Midianite*, and that the Prophet *Habakkuk*, speaks of *Cushan*, and *Midian* as of the same Country *Habak.* 3. 7. (2) That the Prophet *Ezekiel* describing how far the desolation of *Egypt* should reach, extends it from the *Tower of Syene*, which was its Frontier towards *Ethiopia*, to the Frontiers of *Cushan*, that (6.) is to say, of *Arabia*, which was the other extremity of *Egypt*, *Ezekiel* 29. 10. and that when he says, that God should send a Fire to *Egypt*, and Messengers in Ships, to make the careless *Cushians* afraid, he understands *Arabia* whither the *Egyptians* oftentimes went by the *Red-Sea*, and not *Ethiopia*, from whence there was no coming to *Egypt*, but by the River *Nilus*, and where Ships could not come, because of the Cataracts which are near to *Syene*. (3) That *Tyrhakah* who is mentioned, *2 Kings* 19. 10. could not come

B b 4

against

against *Assyria* before they heard of it, if he had been King of *Ethiopia*; because he must first have subdued *Egypt*. (4) That the *Arabians* were represented as Neighbours to the *Cushians*, 2. *Chron.* 21. 16. which cannot be said of the *Ethiopians*. (5) That *Egypt* is described as situated beyond the Rivers of *Cush*, with respect to *Palestin*. (6) And lastly, That *Job* speaks of the *Topazes* of *Cush*, which cannot well be understood of *Ethiopia*, no Author having spoken of the precious Stones of *Ethiopia*, whereas frequent mention is made of the *Topazes* of *Arabia*, as may be seen in *Pliny*.

(7.) VII. The *Vulgar Latin* has also manifestly confounded, in the places referr'd to in the Margin, the *Lydians*, a People of *Asia*, with the *Ethiopians* who are in *Africa*, whom the *Hebrews* did call *Lud* or *Ludim*. This has obliged most part of other Versions to retain the *Hebrew* Names in those places: But since there is no People at this time who bear those Names, and that besides they are sometimes constructed after such a manner, that they seem rather to signify a single Person, than a Nation, the Versions should have made no greater scruple to have Translated them by the word *Ethiopians*,

thiopians, which they evidently signify in all those places ; than they have done on other occasions, where they have abandoned the Hebrew words, to express only that which is meant and understood by them. *Bochart* gives ten reasons to prove that those *terms* cannot but signify the *Ethiopians*, 1. The word *Lud* in *Arabick*, signifies that which is crooked, or that which winds and turns about, because Historians have remark'd that the River *Nilus* which passes in a straight Line through *Egypt*, winds about, as it goes thro' *Ethiopia*. 2. The Prophets *Isaiah* Isa. 66. 19. and *Jeremiah* Jer. 46. 9. represent the Nations which they call *Lud*, as a People that were dextrous at handling the Bow, which was also the ordinary Arms of the *Ethiopians*, as Historians observe, who add further that they made use of Bows four Cubits long. (3.) *Isaiah* also joins the Nation *Lud* with that of *Pul*, that is to say with *Phile*, a Town scituated between the River *Nilus* and *Ethiopia*, and he manifestly speaks of the Calling of the *Gentiles*, by which his Prophecy was fulfilled, when the Eunuch of *Candace*, Queen of the *Ethiopians* mentioned *Acts* 8. 27. preached the Gospel in that Country with such success, that the Christian Faith continues there

(8)

(9.)

there to this day. (4.) The Prophet *Jeremiah* fortelling the ruin of *Egypt*, invites the neighbouring People to be Witnesses of it, saying, *Come up ye Horses, and let the mighty Men come forth, those of Cush and Pul*, (that is, the *Arabians* on the one side, and the *Lydians* on the other) that handle the Shield ; and *Ludim*, that is the *Ethiopians* towards the South, that handle and bend the Bow, Jer. 46. 9. (5.) It is observed, that *Ludim* were the Descendants of *Misraim*, that is the Descendants of the *Egyptians*, Gen. 10. 13. 1 Chron. 1.

11. Now the *Ethiopians* were a Collony of the *Egyptians*: They were two neighbouring People who agreed in several things, as in their *Hieroglificks*, *Circumcision*, *Adoration* of their Kings the Worship of *Jupiter Hammen*, of *Hercules*, of *Pan*, and of *Isis* ; they were both of a black colour, their hair was frizled, and they had a particular care of their Sepulchers. (6)

(10.) The *Paraphrase of Jerusalem* Translates the words *Lud* and *Ludim* by that of *Marcotes*, but we must correct this word, and read *Meroites*, that is, the Inhabitants of *Meroe*, an Island of *Ethiopia* ; and *Elias Levita* expresses them by the Country of *Prester John*. (7.) *Baal Aruck* says, that the *Lydians* were Men-eaters ; and the

the *Ethiopians* were the only People of (11) *Africa* of whom this is reported. The *Talmud* represents the *Lydians* as continual eaters, and *Diodorus Siculus* represents the *Ethiopians* as always eating, and yet always hungry: These, and several other reasons, may be seen at large in the learned *Bochart*, which undeniably prove, that *Lud* and *Ludim* signify the *Ethiopians*, and that they should be translated so, if we would have most Readers understand them. And for the same Reason too several Hebrew Names of People and Countries ought to be expressed by those Names which are now given them, because their Ancient Names are not understood.

VIII. The *Vulgar Latin*, the *Version of Geneva and Ours* don't seem to have succeeded better in Translating *Job* 9. 26. the first: Saying, *They are passed away like Ships which carry Apples*; and the other two: *They have passed away as swift Ships*. It is true, that the Hebrew word which the *Vulgar Latin* Translates (12.) *Apples* may come from a word which signifies *Fruits* or *green Herbs* but there can no reason be given why it should be determined to signify *Apples* rather than any other kind of Fruit, or Herbs. And there

- (13.) there is as little reason to render it *swift Ships*. It were therefore better, as several Learned Men have observed, to retain the word used in the original, and to Translate; *They have passed away as the Ships of Ebeh*, because there are two Rivers of that Name in the Country where *Job* dwelt, one of which is near to *Cupha*, and the other in the Province of *Babylon*, called *Wasit*, which is the *Misenum* of the *Greeks*.

- IX. The Versions do likewise express too generally by the Name of *Sea*, all the Waters which are gathered together into one place, tho' often times they are nothing more than Ponds or Lakes; as when they speak of the Sea of *Genesareth*, of *Tiberias*, &c. The River *Euphrates* is also frequently, by way of eminency, called *the River* in the Old Testament, and sometimes *the Rivers* in the plural number, but we must translate the River *Euphrates* to take away the ambiguity: And that which our Translators render *the Gate of the Rivers*, *Nahum. 2. 6.* should be translated, *the Mouth of the River Tigris*, which is the true signification of that expression.

- (15.) X. 'Tis likewise a manifest Errour to retain in the Versions the names of *great Sea*, and *Western Sea*: For to take those Expressions

sions according to the letter, there is none but would think that the *great Sea* signifies the *Ocean*, and that the *Western Sea* did signify the *Western* or *Atlantick Ocean*, tho' in the Scripture-Style these Expressions do only signify the *Mediterranean*, which is not so called in opposition to other Seas, or to the other three parts of the World, but only in opposition to the Lakes of *Judea*, and because it lies to the West of that Country, as *St. Jerom* has ^{ad Joel. 2.} very Judiciously observ'd. ^{20.} In all the places therefore where those Expressions are found, we are to Translate the *Mediterranean*, or the *Mediterranean to the West*. We must likewise manifestly rectify the (16.) Versions where they speak of the *East Sea*, and Translate the *Red Sea*, or the *Dead Sea on the East*, because those two Seas were the Frontiers of *Judea* towards the the East, as may be seen *Numb. 34. 6, 7. Exod. 23. 31.* whereas by leaving the *East Sea* in the Versions, there's occasion given to the Reader to imagin, that it is to be understood of the *Eastern* or *Indian Sea* which now bears that Name. For the same reason when we find the Expression to wander, or to Rule from Sea to (17.) Sea, we are to Translate to wander. or to Rule from the *Red Sea*, or from the *Dead Sea*,

Sea to the Mediterranean, because the Dominions of *Solomon*, and of the *Posterity of David*, extended no further.

(18.) XI. Our Translators have committed a double mistake in rendring that which *Abimelech* says to *Sarah*, *Gen. 20. 16. Behold I have given thy Brother a Thousand pieces of Silver, behold he is to thee a Covering of the Eyes, into all that are with thee, and with all others: Thus she was reprov'd.* For 1. The word which they render *reprov'd* never has that meaning, but signifies to search or inquire into a thing, till it is clear'd and put out of doubt, 2. There was no need for a reproof then, for *Abraham* had already fully Justified *Sarah*, *ver. 12.* And *Abimelech* had accepted of his defence, 3. *Abimelech* was so far from irritating *Abraham* or *Sarah* by reproaches; that on the contrary he endeavoured to win their Friendship by a very considerable *Present*. Nay, before *Abimelech* was satisfied, his reproaches to *Abraham* were rather obliging Remonstrances, than bitter invectives, *v. 9. 10.* He therefore declares, that *Sarah* was fully justified as the *Septuagint* and *Chaldee Paraphrase* have rendred it. But there's another Mistake in the Translation of this Text, for it is of *Abraham* that it says, that he was a covering

vering to the eyes of *Sarah*, whereas the Original says this of the thousand pieces of Silver which were a publick Testimony that *Abimelech* rendered to her Virtue, as the vails of the *Hebrew* Women were the symbols of their modesty ; whereas the Harlots went open-faced. So that this *Present* rather regarded *Sarah* than *Abraham*, to whom that Prince had already given Sheep and Oxen, and Men-Servants and Women-Servants, and restored him *Sarah* his Wife, giving him likewise an Offer of settling in any place of his Country which best pleased him. *Abimelech's* design then by this Liberali-ty, was to testify the virtue of *Sarah* to them who belonged to her, and to all others ; it being usual then to give *Presents* to confirm the truth of any thing that might be called in doubt, as may be seen *Gen.* 21. 30. The words then should be thus Translated, *Behold I have* Dub. Vex. S.
given thy Brother five hundred Crowns in Cent. I. L.
silver, which is to thee a covering of the 49. Clav. S.
Eyes to all that are with thee, and to all P. I.
others, for thou art fully Justified, as Pfeif- p. 1238.
fer after Flaccius has observed.

XII. The Versions have likewise manifestly corrupted that Text, which speaks of the Vineyard of *Naboth*, 1.
 Kings

Kings 21. 12. *And it came to pass after these things that Naboth the Jezreelite, had a Vineyard which was in Jezreel, hard by the Palace of Ahab King of Samaria. For it was Naboth that dwelt in Jezreel, and his Vineyard was in Samaria near the Palace of King Ahab. We must therefore Translate, And it came to pass after these things, that Naboth the Jezreelite, who dwelt in Jezreel, had a Vineyard in Samaria, hard by the Palace of King Ahab.*

Annotations on Chap. I.

(1) As *Drusius ad dif. loca Gen. 27. Alsted Chron. p. 174. Fuller Miscel lib. 1. Cap. 4.* And they observe that tho' the local Particle *Lamed* or *He* or *El* does not go before *Affur*, yet this does not hinder it from being the Name of a Place, because those Particles are understood in several other Texts; as when the word *Beth* is put for *Lbeth*, 2 Sam. 6. 19. which is writ at length, 1 Chron. 13. 13. And as we only read *Arets*, 2 Sam. 10. 2. instead of *Elarets*, 1 Chron. 19. 2.

(2) As *Numb. 27. 17. Deut. 28. 6. and 31. 2. Judges, 2. 15. and 11. 3. 2 Sam. 3. 25. 2. Chron. 1. 10. Psa. 60. 10.*

As

As *St. Cyrille, Cornelius a Lapdie, Bonfrerius, Pfeiffer, &c.* (3.)

As *Arias Montanus. Bochart, Phaleg. p. 1. l. 2. Joseph Mede. disert. 47. 48. Grotius, &c.* (4.)

Numb. 12. 1. 2 Kings 19. 9. 2 Chron. 14. 9. and 21. 16. Job. 28. 19. Isa. 18. 1. Jer. 13. 23. Ezek. 29. 10. and 30. 9. Habac. 3. 7. Zeph. 3. 10. Amos 9. 7. &c. (5.)

The Tower of Syene was the Frontier of Egypt towards Ethiopia according to *Pliny Hist. Nat. l. 5. c. 9. Solinus l. 35. Strabo l. 17. and Josephus de Bello Judaico lib. 5. c. 1.* (6.)

As *Gen. 10. 13. 1. Chron. 1. 11. Isa. 66. 19. Jer. 46. 9. Ezek. 30. 5.* (7.)

See *Herodotus l. c. 24. Diodorus Siculus l. 1. Strabo. l. 17.* (8.)

Strabo, Heliodorus. l. 9. Herodotus l. 6. Diodorus Siculus, l. 3. Solinus, l. 30. Observe that the Ethiopians made use of Bows of this length; and the very Name of *Nissicastes* which *Pliny* gives to the Ethiopians *lib. 6. Cap. 30.* is a plain Corruption of the Hebrew words *Moscke-Kesceth*, which signify such as handle the Bow, *Isa. 66. 19. Jer. 46. 9.* (9.)

Salmasius rectifies a like fault in the Poet *Lucan*, where instead of *Elenus* *Quamvis mareotica*, we must read *Ebcnus* (10.)

quamvis meroitica, in *Solinum* p. 387.

- (11.) *Pliny, Solinus, Ptolomy Philostorgos, &c.* represent the *Ethiopians* as the only People of *Affrica* that did eat Mens Flesh.

(12.) The Hebrew word *Elbeth* may come and from the word *Eb*, which signifies *fruit*,

(13.) or from the Arabick *Aba* which signifies *to take Journy*, but 'tis more natural to take it for a proper Name, with *R. Solomon, Vatablas, Pagnin, Mercer, Bochart, Hieroz, T. 2. l. 1. c. 2. p. 171.*

(14.) *Gen. 31. 21. Exod. 23. 31. Numb. 22. 5. Jos. 24. 2. 2 Sam. 10. 16. 1. Kings 4. 21. 24. and 14. 15. 1. Chron. 19. 16. 2. Chron. 9. 26. Ezra, 4. 10. 11. 16. 20. and 5. 3. 6. 8. 13. and 7. 21. 25. Nehem. 2. 7. 9. and 3. 7. Psa. 72. 8. and 80. 11. Is. 7. 20. and 8. 7. and 27. 12. Jer. 2. 18. Micah 7. 12. Zachar. 9. 10.*

(15.) As *Numb. 34. 6, 7. Deut. 11. 24. and 34. 2 Jos. 14. and 9. 1. and 15. 12. 47. and 23. 4. Ezek. 47. 15. 19. and 48. 28. Joel 2. 20. Zachar. 14. 8. &c.*

(16.) *Joel 2. 20. Ezek. 47. 18. Zach. 14. 8. &c.*

(17.) *Amos 8. 12. Micah. 7. 12. Zac. 9. 10. Psa. 72. 8.*

(18.) The Hebrew verb *Nucach* is thus taken. *Is. 1. 18. Job. 23. 7. 2 Sam. 15. 3. Job. 24. 27.*

C H A P. II.

Of the Faults of the Versions in expressing the Coins, Weights, and Measures, of which the Scripture speaks.

THE Scripture often speaks of *Shekels*, and other sorts of Money which were in use amongst the *Israelites*; but the People can have but a very confused Notion of their Value, and therefore they should be reduced to the Coins which are now in use amongst us. Some affirm, that there were two sorts of *Shekels*, one called the sacred *Shekel*, or the *Shekel of the Sanctuary*; and the other called the *Common* or *Civil Shekel*; the *Provincial* or *Royal Shekel*. The *sacred Shekel* is used in speaking of the Ransom paid by every one at their Numbering, of the weight of the Spices for the holy Oyl, of the Gold that was used about (1.) the Tabernacle, of the Pole-Money, Trespas-Money, the Estimation of Persons, and Value of Things, the Redemption Money for the First-born, the Offerings of the Prince, and the Price of

those that were to be Redeemed. This *Shekel* was of Silver, weighed about *half an Ounce*, and answered in value to *two Shillings three - pence , farthing; half-farthing*, English. The other *Shekel* was less by the half, both in Weight and Value ; and was imployed by the *Hebrews*, in their Civil and Political Affairs, both before and after the Law.

But as the ancient *Hebrews*, the *Chaldeans*, the *Syrians*, and the first *Romans*, had not their Money stamp'd and mark'd like ours; and that they traded for the most part by *Barter* ; they rather gave out their several pieces of Money by *Weight* than by *Number*, almost as the greatest part of the *Indians* Trade with the *Asiaticks* and *Europeans* at this day. Whence it happens, that the word *Shekel* does as frequently signifie in Scripture *an half Ounce*, or *a quarter of an Ounce*, as it does pieces of Money of the same weight.

And now supposing the *Shekel* to have this twofold acceptation, a Translator, to avoid Ambiguity, ought to specify the *value* or *weight* of the *Shekel* that is meant in every Passage of Scripture. Thus the *half Shekel* mentioned *Exodus 30. 13.* should be rendred *near fourteen-pence*, or
pre-

precisely *thirteen-pence half-penny, and three fourths of a farthing.* And the *fifty Shekels* that were to be the Estimation of the Male, *from twenty years old to sixty,* Lev. 27. 3. should be rendred *five pounds fourteen shillings, half-penny farthing.* And the *twenty Shekels* which were the Estimation of the Male *from five years old to twenty,* Lev. 27. 5. *Two pounds five shillings seven-pence half-penny.* The *thirty pieces of silver* which the Chief Priests gave Judas for *betraying of Christ,* Matt. 26. 15. amounts to about *three pounds eight shillings and six-pence* of our Money, because they were *Shekels of the Sanctuary.* And thus a Translator should express them if he would be understood.

II. But on the contrary, in the places where the Scripture speaks of the *Civil or Common Shekels,* we must reduce them to the half of this weight and value; so that the *thousand Shekels* which *Abimelech* gave to *Abraham,* Gen. 20. 16. amounted to about *fifty seven pounds seven pence half-penny,* English; the *four hundred Shekels* which *Abraham* paid unto *Ephron,* Gen. 23. 15. to *twenty four pounds sixteen shillings and three-pence;* the *twenty Shekels* for which *Joseph* was sold by his Brethren, Gen. 37. 28. to *one pound*

two shillings nine-pence half-penny farthing. The fourscore Shekels for which an Asses Head was sold for at the Siege of Samaria, to four pound eleven shillings three-pence: And the five Shekels for which a small measure of pulse was sold, to five shillings eight-pence halfpenny.

III. We must keep the same proportion between *the Shekels in weight*, whether they be of Gold or Silver, or Brass or Iron. An *English* Translator should say, *that the silver Charger*, which the chief of the *Israelites* did offer for the dedicating of the Altar, weighed *four pounds and one Ounce, Averdupois*, being in value *fourteen pounds sixteen shillings seven-pence*; because the *Shekels* there mentioned were *sacred Shekels*. But they should say, that *Absolom's hair* weighed *four pound and two ounces*, which answer to the two hundred *Common Shekels*, which the Original speaks of, 2 Sam. 14. 26. unless we rather understand that place of the value of his hair, which is much more probable. For the same reason they should say, that *the Golden Spoon* mentioned, Numb. 7. 14. weighed *five ounces*, which answer to *ten sacred Shekels in weight*. But that *the wedge of Gold* which *Achan* had stole, Jos. 7. 21. weighed
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ed *twelve Ounces and an half*, which answer to *fifty Common Shekels*; that *Goliath's Helmet*, 1 Sam. 17. 5. weighed *seventy eight pound and two ounces of Brass*, which answer to *five thousand common Shekels*, and that *his Spears head*, v. 7. weighed *nine pound six ounces of Iron*, which answer to the weight of *six hundred common Shekels*.

IV. It is also necessary, to avoid obscurity and ambiguity, to reduce those names to their just value, when it is evident their weight alone does not come under consideration. All Interpreters are very much puzzled to find, that *David bought the Threshing-floor, and the Oxen, for fifty shekels of silver*, 2 Sam. 24. 24. And that *David gave to Ornan for the place six hundred shekels of Gold by weight*, 1 Chron. 21. 25. Some think that the *Threshing-floor* alone, and the *Oxen*, are meant by the Author of the Book of *Samuel*; but that in that of the *Chronicles* we are to understand all the Land and Houses thereabout that did belong to *Ornan*; but this Interpretation seems to be forced and unnatural. Those who made the Geneva Version, thought that the *fifty shekels of silver* which are spoken of in the Book of *Samuel*, were only the price of the *Oxen*; wherefore they have inserted

in the Text, in *Italick* Letters, *he bought also*, before the word *Oxen*. The Rab-
bies, on the contrary, to avoid this dif-
ficulty, have fancied that every Tribe
did pay *fifty Shekels*, which makes up
the sum of *six hundred Shekels*, mention-
ed in the Book of *Chronicles*. But this
does not take away the difficulty, for
six hundred shekels of silver, would make
but the twelfth part of the value of *six
hundred shekels of Gold*; besides that its
expresly remarked, that *David* would
pay *that place* and *those Oxen* with his
own proper Money, to make amends in
some measure, for the fault which he a-
lone had committed, in numbring the
People. We must therefore observe, af-
ter some learned Men, that the first of
those places is to be understood of *she-
kels of Gold*, which were twelve times
the value of *shekels of silver*, which are
spoken of in the second of those places.
That which gave occasion to this contra-
diction in the Versions, was, that the
Translators did not consider that the *He-
brew* words which they have translated
silver and *weight*, do also often signifie
Money in General, and the *Value* of any
Piece; as may easily appear from the
places wherein they are employed, to
those

those who have any tolerable knowledge in that Language. We must therefore translate what is said in the Book of Samuel, *that David bought the threshing-floor and the Oxen for fifty shekels of Gold*, or rather since the *Shekel of Gold* was twelve times the value of the *shekel of Silver*, that *he bought the threshing-floor and Oxen for five hundred and forty seven pounds*, and in the Book of Chronicles, that *he gave the value of six hundred Shekels of silver in gold, for that place*, or rather, by reducing them to our Money, that *he gave in gold, the value of five hundred and forty seven pounds, for that place*; which takes away all the contradiction, and naturally expresses the meaning of both those sacred Authors.

V. The same method is likewise to be taken in translating the other Expressions, which the Scripture makes use of, to express greater and lesser Sums. For example, there is frequent mention made of *Talents*, the *weight* and *value* of which are only known to the Learned, and the People are altogether ignorant of. There is therefore no more reason for speaking of *Talents* in a Version designed for the People, than for keeping the *Hebrew* word

word *Chicchar*, which they pretend to express by that of *Talent*.

Talents were of two sorts ; one of silver and the other of Gold. In a *Talent* of Silver there were three thousand *Shekels* of Silver, as plainly appears from *Exod.* 38. 25, 26. Now every *Shekel* being half an ounce *Averdupois*, and there being 16 ounces in every pound *Averdupois*, the three thousand *Shekels* weigh ninety three pound twelve ounces ; and then the value of a *shekel* in silver being two shillings three-pence farthing half farthing ; the *Talent* after that rate amounts unto three hundred forty two pounds three shillings nine-pence ; and in Gold it is sixteen times as much, viz. five thousand four hundred and seventy five pounds. This was the value of the *sacred Talent* ; but the common *Talent* in Silver amounted only to a hundred seventy one pounds, one shilling and ten-pence half-penny, viz. the half of the *sacred Talent* of Silver ; and the common *Talent* in Gold to two thousand seven hundred and thirty seven pounds ten shillings, being the half of the *sacred Talent* in Gold.

We must therefore reduce the *Talents* of Gold or Silver, *sacred* or *common*, which the Scripture speak of, according to this

Rule

Rule, and exprefs them by their weight or value in an *English* Version. For Example, *The hundred Sacred Talents of Silver*, which were given by thofe that were numbered by *Mofes*, *Exod.* 38. 25. amount to *Thirty four thousand two hundred and eighteen pounds fifteen ſhillings*. The *ten Common Talents* which *Naaman* took with him for his Journey, *2 Kings* 5. 5. amounts to *One thousand ſeven hundred and ten pounds eighteen ſhillings nine pence*, if they were ſuch *Talents* as were uſed by the *Iſraelites*, for if they were only *Talents* of *Syria*, they made but the fourth part of that Sum. *The Twenty nine Sacred Talents* of Gold, mentioned *Exod.* 38. 24. amount to *Nine thousand nine hundred twenty three pounds eight ſhillings and nine pence*. *The Thirty Common Talents* of Gold, which the King of *Aſſyria* appointed into *Hezekia*, *2 Kings* 18. 14. come to *Eighty two thouſaad one hundred and twenty five pounds*. But ſeveral do reject this diſtinction of *Sacred* and *Civil Shekels* and *Talents*, and affirm that all the *Shekels* and *Talents* mentioned in Scripture are of the ſame weight and value.

VI. Libertines cannot without mocking, read what the Versions ſay of *David*,

vid, That after he had taken *Rabbah*, he took the King's Crown from off his Head, the weight whereof was a Talent of Gold, with the Precious Stones, and it was set on David's Head, 2 Sam. 12. 30. and 1 Chron. 20. 1. For this Crown must have weighed Ninty three pounds twelve ounces at least, and according to some, a hundred and twenty five pounds. Whence some Rabbies have imagined, that there was a Loadstone which kept up the Crown in the Air upon David's Head; as if the Loadstone did attract Gold as well as Iron. *Kimki* thinks that neither David, nor the King of *Rabbah*, did bear it on their Head, but that it was hung up after the manner of a Pavilion: But since the *Hebrews* did not want Words to express that, it is not probable that the Author of those Books should speak so improperly. Others endeavour to solve the difficulty by saying, that we must not here understand the *Talent of the Hebrews*, but that of the *Syrians*, which only weighed twelve pounds. But they must have proved this otherwise, than by saying, that *Rabbah* was in *Syria*, or at least it should be expressed in a Version, and even a Crown of this weight must have been too heavy for a King to have on his Head, though we

(3.)

we should suppose with *Kimki*, that the King of *Rabbah*, and *David*, did only use it on Publick Solemnities. Why then should we not conclude with several Learned Men, that the *Hebrew Word* (4.) *Miskall*, does not only denote the weight of a thing, but likewise its value, and that so this Crown was not so remarkable for the quantity and weight of Gold, as for the Precious Stones with which it was adorned, which it is not common to weigh, the value of which did amount to a Talent of Gold, that is, *Two thousand seven hundred and thirty seven Pounds ten Shillings*, or to *Five thousand four hundred seventy five Pounds* according to some. We should therefore Translate, that *the value of the Crown* made such a Sum, *with the Precious Stones*, as our Translators have marked upon the Margin, and then the most prophane could find nothing to object against it.

VII. *Libertines* also, cannot without Laughter, read what the Versions make the Author of the Second Book of *Samuel* say, *That when Absolom polled his Head*, which he did, *at every Years end*, *he weighed the Hair of his Head at Two hundred Shekels*, after the King's weight,
2 Sam.

2 Sam. 14. 26. For suppose the *Shekels* mentioned here be *Sacred Shekels*, his Hair must have weighed *six pound and a quarter Averdupois*, and suppose they should be *Common Sheckles*, it must have weighed *three pound and half a quarter*, which would have been *Prodigious*, and so far from contributing to make him the best favoured in all *Israel*, as the Scripture observes that on the contrary, it would have made him ill favour'd and unhand-some; besides that its not credible that a Head could produce such a vast quantity of Hair in one Year. This made *Mariana* think that an Error might have crept into the Original, by the negligence of Transcribers, who might have written a *Resh*, which signifies two hundred, in place of a *Caph*, which only signifies twenty, these two Numeral Letters having a considerable resemblance. Others imagine that this Expression is a Hyperbole, and signifies that *Absolom* had very much Hair. But it is much more natural to understand these Words of the value and price of his Hair, than of the weight of it, as several Learned Men have observed, after some *Jewish* Doctors, who assure us, that his Hair was fair, and that the Women of *Jerusalem*,

lem bought it to adorn their Heads withal. The strongest Objection that *Waserus* makes against this Explication is, that it is not to be presumed, that *Absolom*, who was the Son of a King, and very Prodigal, would have made profit of such a small thing: But *Tirinus* answers to this, that there is often none more mean in certain respects, than the most Prodigal, and that we must not judge of the Riches of the Princes of that time by the Riches of our present Princes. Nor is it said, that *Absolom* weighed or sold his Hair himself, but only that it was weighed or sold. It seems then the Words should be Translated, *That the Hair of his Head was sold at Twenty two pounds sixteen shillings and three pence, or half that sum according to others.*

VIII. The Scripture speaks of several other sorts of Mony, which we must necessarily reduce to their value in a Version designed for the People. Our Translators render the *Hebrew Word Manek*, and the *Greek Word Mna*, which answers to it, by the *English Word Pound*, *1 Kings 10. 17. Ezra. 2. 69. Luke 19, 13.* But they might as well have left them untranslated, as they have done the first, *Ezek. 45. 12,* For they signifie no such thing

thing as we understand by *Pound* in our Language. The *Maneh* weighed one pound nine ounces, which made a hundred Common *Shekles*, and Five pounds ten shillings three pence in English Money, when it was of Silver; when it was of Gold, it made Ninety one pounds five shillings, as may be seen by comparing 1 Kings 10. 17, with 2 Chron. 9. 16. where the three *Manehs* of Gold, which the History of the Kings speaks of, are explained by Three hundred *Shekles* of Gold. Therefore the Five thousand *Manehs* of Silver, which the Israelites gave for repairing the Temple should be rendred, Fifteen thousand pound, Eza. 6. 9. And the three *Manehs* of Gold which went to one Shield, 1 Kings 10. 17. should be rendred Five hundred and forty seven pounds ten shillings. We find Ezek. 45. 12. That sixty *Shekels* made a *Maneh*, and to reconcile this with what is said before, some alledge that in mere weight, without respect to Coynage, a *Maneh* contained a hundred *Shekels*, but that in Coyn it contain'd but sixty *Shekels*: But others think that Ezekiel speaks of a *Maneh* which was of a latter date, and differ'd both in Weight and Coyn from the Ancient *Maneh*.

IX. The *Vulgar Latin*, and the *Geneva Version*, express by *that of a Farthing*, a *small peice of Money* which *Moses* and *Ezekiel* speak of, called in *Hebrew Gerah*, which our *Version* has left untranslated; but all the *Jewish Doctors* (6) observe that this peice weighed about seventeen Barley Corns, and it is evident that twenty of them made a *Sacred Shekel*, as may be seen in several places of *Scripture*. From whence it clearly (7) appears that a *Gerah* makes five Farthings and a fourth part of a Farthing in *English Money*.

X. Our *Translation*, as also the other two now mentioned express by *a piece of Money*, a sort of *Coyn*, which in *Hebrew* is called *Agorah*, 1 *Sam.* 2. 36. and which was of the same value with the former, according to the *Jewish Doctors*, (8) and likewise of the same weight.

XI. *Moses* and *Joshua* likewise seem to speak of a sort of *Money* of the same weight and value, which they call in *Hebrew Keschita*, *Gen.* 33. 19. *Joshua* 24. 32. *Job* 42. 11. and which the *vulgar Latin* *Translates* a *Lamb*, which our *Translators* have followed in the *Marginal Note*, tho' they have rendred *peices of Silver*, in the body of the *Text*, after

the *Geneva Version*. But whatever the Rabbies, and some Christian Doctors, may say, this Word does truly signifie a *Lamb* in those places; it being no ways probable that *Abraham* and *Jacob* pay'd no more than *Ten Shillings* for the Children of *Hamor's* Feild; nor that *Job's* Friends should have Complemented him every one with a peice of *five Farthings*,

(9.) XII. Another sort of Money mentioned in the *Old Testament*, is called in *Hebrew* *Adarcon* and *Darcmon*; which the *Vulgar Latin*, the *Geneva Version*, and *Ours* render a *Dram*. But this is a manifest Error; for it was certainly a peice of Gold, which was in use among the *Israelites*, both before and after the Captivity of *Babylon*; as may be seen *1 Chron.* 29. 7. and *Ezra* 2. 69. and 8. 27. and which was in value about *Twenty two Shillings*.

XIII. Nor have Translators been more exact or clear in expressing the Coyns in the *New Testament*. *St. Matthew* speaks of a peice of Money called in *Greek* *Denarion*, which our Versions render a *Penny*, but since this Word in our Language signifies only the twelfth part of a *Shilling*, but signified among the *Romans* a
piece

piece of Silver answering to *seven pence half peny* English Money, we must necessarily Translate it so, and say, *But the same Servant went out and found one of his Fellow Servants which owed him three pounds two shillings and six pence*, Matth. 8. 28. *And when he had agreed with the Labourers for seven pence half penny a day, he sent them to his Vineyard*, Matth. 20. 2. *And they brought him seven pence half penny, and he saith unto them, whose is this Image and Superscription?* Matth. 22. 19, 20, &c.

XIV. We likewise find in the *New Testament* a Coyn called in *Greek Assaron*, which our Translation renders a *Farthing*, Matth. 10. 29. Luke 12 6. But if this *Greek Word* be Originally *Latin*, as *Beza* pretends, the piece answers to our half penny, or at least to a farthing and a half; and if we understand it of a piece of Money of the same Name, which was used in *Syria*, as is very probable, and which was of Silver, and weighed four Barley Corns, it was equal (10) to our Penny.

Another sort of Coyn is called in *Greek Kodrans*, rendred a *Farthing* by our Translators, Matth. 5. 26. and it was in value the half of the *Assaron*,

and according to most, answers to three quarters of a Farthing.

Another piece of Money is by our Translators rendred a Mite, *Mark* 12. 42. and *Luke* 21. 2. But this Word is as much unknown to *English-men* as the *Greek Word Leptes*. It was in value half the *Kodrans*.

The Stater rendred a piece of Money, *Matth.* 17. 27. was equal to a Shilling, or to two Shillings three pence farthing half farthing, as may be seen by the Twenty fourth Verse, where *Peter* gives this peice to pay the Tribute for *Jesus Christ* and himself.

Another sort of Money spoke of in the Gospel is the *Drachma*, which was the proper Money of the *Athenians*, as the *Denarius* was that of the *Romans*; and those two Coyns were of the same weight, and of the same value. The *Drachma* makes seven pence half penny in *English Money*; and therefore we should Translate *Luke* 15. 8, 9. thus; *Either what Woman having ten peices of the value of seven pence half penny a peice, if she lose one piece doth not light a Candle, and sweep the House, and seek diligently till she find it. And the Greek word Didrachma, Matt, 17. 24. which we*
render

render *Tribute Money*, signifies a piece of Money *fifteen pence* in value.

XV. Nor have Translators been more exact in rendring the names of *Measures*, retaining the *Hebrew* words *Homer*, *Epha*, *Chomer*, *Cab*, *Cor*, *Log*, *Hin*, *Bath*, and *Ckenix*, which are all barbarous and unintelligible to most Readers.

We must observe in general, that the (11.)
Jews did give names to their Measures, (12.)
 proportionally to a certain number of Eggs which they could contain. Their greatest Measure, both for dry and liquid Things, was called a *Cor* or *Chomer*, mentioned in several places of Scripture, did contain *four thousand three hundred and twenty Eggs*, and is supposed to answer to *eight Bushels* and almost *an half*, *Winchester Measure*; and to *seventy five Wine Gallons*, *five pints*, and *a little more*.

The next Measure to this was called *Lethech*, which the *Geneva Version* and ours render *half an Omer*, *Hosea* 3. 2. it contain *two thousand one hundred and sixty Eggs*, that is, the half of the *Cor*, or in *English Measure* *four Bushels* and *an half*.

Their third greatest Measure was cal- (13.)
 led *Epha*, which is mentioned in several
 places of Scripture: It contained *four*
 Dd 3 *hundred*

hundred and thirtytwo Eggs, and in English Measure comes to three pecks, three pints, and somewhat more.

- (14.) Their next measure to this was called *Seah*, which the *Geneva Version*, and ours, render only a *Measure*, Gen. 18. 6. and 2 King 7. 1. 18. it contained a *hundred and forty four Eggs*, according to the *Jewish Doctors*, and is supposed to have held a *peck and a pint of English Measure*.

- (15.) Their fifth greatest Measure was called a *Homer*, or *Omer*, which the *Geneva Version* and ours sometime confound with the Measure called *Chomer*, and the *Vulgar Latin* with the *Cor* ; it is mentioned in several places of Scripture, contained *forty three Eggs*, and in *English Measure five pints* and a little more.

Their least Measure for dry things, was called a *Cab*, mentioned only 2 Kings 6. 25. which held *twenty four Eggs*, or in *English Measure almost three pints*.

XVI. Their greatest Measure for Liquids next to the *Cor* was called a *Bath*, which is supposed to have held *seven Gallons two quarts and a half pint* ; it contained *four hundred and thirty two Eggs*, of the same largeness with their *Epha*, Ezek. 45. 11.

Their

Their *Hin*, mentioned in the places referred to on the Margin, did contain *seventy two Eggs*, or *one Gallon and a quart*.

Their least measure for liquid Things, was called *Log*. Lev. 14. 10.

XVII. The Cubit too should be rendered according to its true value in *English Measure*, which is supposed to be *twenty two Inches* wanting only a tenth part.

Annotations on Chap. II.

- (1.) See *Exod.* 30. 13. 24 & 38. 24, 25, 26. *Levit.* 5. 15. & 27. 3. 35. *Numb.* 3. 47. 50. & 7. 13. & 18. 16.
- (2.) *Vilalpand*, in *Ezek. Bochart, Hieroz.* T. 1. L. 2. c. 38.
- (3.) See *Bunting de Monetis*, p. 7. 8. *Dub. Vex. S. Cent. II. l. 8. 7.*
- (4.) *Sanct. ad 2 Sam.* 12. 30. *Bochart. Hieroz. P. 1. T. 1. L. 2. C. 38. Chr. Noldius Concord. p. 1042. Beckins ad Targum. 1 Chron. p. 208. and some Jewish Doctors.*
- (5.) As *Sanct. Salazar & Emanuel Saa*, and some *Jewish Doctors*.
- (6.) *Rabbi Levi Ben Gerson ad Exod.* 30. 13.

- (7.) See *Exod.* 30. 13. *Lev.* 27. 25.
Numb. 3. 47. & 8. 16. *Ezekiel* 14.
 12.
- (8.) *Kimki, Farks, R. Isaias, Selomo Ben
 Melech, Michlol Fophs Paraph. Chald.*
- (9.) See *1 Chron.* 29. 7. *Ezra* 2. 69. &
 8. 27.
- (10.) *R. Nathan. Maimonides, Hilcoth
 Sechal. Buxtorf. Lex. Talm. p. 175, 176.*
- (11.) *R. Nathan. R. Alphe apud Buxtorph.
 R. Kimki.*
- (12.) *Ezek.* 45. 14. *1 Kings* 5. 11. *1
 Kings* 4. 22. *2 Chron.* 2. 10. & 27. 5.
Ezra 7. 22.
- (13.) *Lev.* 5. 11. & 28. 5. *Judg.* 6. 19.
1 Sam. 1. 24. *Ruth* 2. 17. *1 Sam.* 17.
 17. *Ezek.* 45. 13.
- (14.) *R. Kimki, Bahal Aroch, R. Solomon
 ad Lev.* 14. *Buxt. Lex. Heb.*
- (15.) *Exod.* 16. 16. 36. *Lev.* 23. 10.
Esay 5. 10. *Hof.* 32. *Ezek.* 45. 11. 14.
- (16.) *Exod.* 29. 40. & 30. 24. *Lev.*
 19. 36. *Numb.* 28. 14.

C H A P. III.

That the Versions do confound almost all the Animals that the Scripture speaks of, or transform them into other Things, and sometimes other things into them.

THERE is no occasion on which Translators have been more mistaken, than in expressing the *Animals* which the Scripture speaks of; often confounding together those who are of a quite opposite kind, and making a *Hind* of a *Tree*; *Midwives*, or *lively Women*, of *wild Beasts*; a *Bird* of a *Serpent*, and a *Serpent* of a spark of *Fire*; a *painted Bird* of a *real Bird*, *Locusts* of *Leaves* or *Fruits*, *Mules* or *hot Waters* of a *People*, a *Spider* of a *Lizard*, *Rabbets* of *Rats*, &c.

I. They make *Jacob* Prophecying of the Tribe of *Naphtali*, say, *Naphthali is a Hind let loose, he giveth goodly words*, Gen. 49 21. And Interpreters pretend that this Prediction relates to *Barak*, who was of that Tribe, who had not the courage

rage to oppose the Army of *Sisera*, without the assistance of *Deborah*, tho' *Deborah* assured him, that God had commanded him to do it, and promised him happy success; but yet gave goodly words in the Song which he sung after obtaining the Victory, *Judges* 5. 1, 2, 3, &c. But how could it follow from what *Barak* could have done, that this Prophecie, which regarded the whole Tribe of *Naphthali*; could be accomplished in his Person, especially since it was not he that composed this Song, but the *Prophetess Deborah*, who was of the Tribe of *Ephraim*? Nor do we find it any where recorded, that *Naphthali*, or his Posterity, have been more eloquent than the other Tribes, nor that there was ever any School or famous City, or any Prophet of that Tribe; not to mention, that the *Galileans*, whose Country made a part of that of the *Naphthalites*, and who might have been of the same Tribe, were so clownish and unpolished in their Language, that those of *Jerusalem* could not endure their *Gibberish*. The *Chaldee Paraphrase*, and that of *Jerusalem*, and the *Rabbies*, have mentioned other Fables to justify this Version, which suppose that those of the Tribe of *Naphthali* were quick
in

in bringing of good News. But since neither *Moses*, nor any of the *Prophets* have spoke of this, it falls of it self; which obliged the learned *Bockhart* to translate the words of the Original thus; *Naphthali or the Naphthalites shall be like a Tree having grafts, which shoot out pleasant Branches.* *Jacob* compares this Tribe to a Tree, as he does that of *Joseph*, in the verse following; and as good Men are often compared to fine Trees, *Psal.* 1. 3. and 92. 12. either because of its fruitfulness, *Naphthali* having brought but four Children to *Egypt*, *Gen.* 41. 24. which produced more than fifty Thousand, *Deut.* 33. 23. *de bello Jud.* in less than 215 years, *Numb.* 1. 41, 42. or upon the account of the fruitfulness of the Country which fell to their lot, which *Moses* and *Josephus* represent as the richest of all *Judea*. And it is thus that the *Septuagint*, the *Chaldee Paraphrase*, and the *Arabick Version*, which *Bochart* consulted in *Sweden*, do translate the words without following the pointing of the *Masorets*, which has often corrupted the meaning of the Text, and has given occasion to modern Interpreters, to translate this Verse after a manner which makes the second part of this Oracle to have no relation to the first, and supposes that

that *Hinds* were let loose after they were taken, contrary to the custom of Hunters.

II. All Translators have likewise been manifestly mistaken, in rendring the *Hebrew* word *Chirjonim* or *Dibionim*, by that of *Doves Dung*, 2 Kings 6. 25. and Interpreters have invented several ridiculous Conjectures, to explain how the Famine could have been so great in *Samaria*, when *Benhadad* besieged it, that the Inhabitants thereof should be reduced to such extremity, as to be obliged to buy a measure of those Excrements, which held but six Eggs, at eleven Shillings and five-pence. Some think that they were forced to make use of it for Food, tho' there be not the least nourishment in *Doves Dung*; others imagined the *Samaritans* made use of it for Fire, not being able to go without the Town for Wood. But who can imagine that there could have been enough of this matter for that purpose, in *Samaria*, since by all appearance it did not contain many Dove-Houses, it being the place of residence for their Kings? Who would not think that they should have rather chose to have been without Fire, than to make Fire of a thing which smelled so very

ill, and cost so dear ; besides what relation could such a great scarcity of Wood, that obliged the *Samaritans* to burn *Doves Dung* at a dear rate, have with a great Famine ? There be others who (4.) are of opinion that it served them only to dung and fatten the Fields and Gardens of *Samaria*, to provide against a Famine the year following. But how can it be thought that there could be many Fields within that City, or that those who had some Grain remaining to live by, could think of sowing it in such a great scarcity, or, in fine, that they could have bought this sort of Dung so dear, when they had enough of other Dung that would have cost them nothing. Some think that it served them for Salt ; but if they must have owed their Salt to Excrements , why might not have they extracted it from Urine , which would have furnished them with greater quantity and at less charge ? Besides that, it is not very possible that they could have been very much concerned for Salt in such a great Famine, since it serves rather to give a relish to what we eat, than to nourish us. The *Talmudists* have fancy'd to have avoided all these Difficulties, by translating the term of the
Original

Original by *Crop of Doves*, and have affirmed, that they kept many Doves in *Samaria*, to bring them Provisions from the Country, by disgorging the Grain which they had pick'd up, which their Masters sold at a dear rate. But it is sufficient to name the *Talmud*, to refute the Fables which it relates for explaining the Scripture. Who can imagine that such a great number of Doves, as was necessary for such a purpose, could have been suffer'd to live in a City so much pinch'd with Famine; or that the Doves could have been so docile and well instructed, as to bring back to their Masters what they had rang'd for; or that indeed they could have found much Nourishment in the Country, which was covered over with the Enemy, who had altogether forrag'd it, and laid it waste? Not to mention that the word in the Original cannot admit of this signification.

Miscel.
l. 6. c. 2. *Junius* and *Fuller* think they have found a remedy for all those inconveniencies, by translating the *Hebrew* word by that of the Belly or Intrals of Doves; but their Proofs are so solidly Refuted by *Bochart*, that every reasonable Person must be of his mind. He observes, that the *Arabians* give the name of *Doves*
Dung,

Hieroz.
T. 2. l. 1.
c. 7.

Dung, or *Sparrows Dung*, to two several things : the first of which is a kind of *Moss* that grows on Trees or stony Ground, which resembles a kind of Pease, to which those of *Racea* upon the River *Euphrates*, give this name, and which others call *Kuskendem* or *Giauzgendem*, which has the quality of cooling and drying, which they transport from *Nar-ca* and *Corascena*, and of which with a mixture of Honey they make a kind of Wine. They also give the name of *Doves Dung*, or *Sparrow's Dung*, to a kind of Pulse or Pease, which was common in *Judea*, as may be seen, 2 *Sam.* 17. 28. where the *Gileadites* and *Amonites*, in the present which they brought to *David*, had *parched Pulse*, as *St. Jerom* has very well rendred it ; whence the famous City of *Emesus*, on the Frontiers of *Judea*, which had its own particular Kings, seems to have taken its name. Travelers do farther observe, that there are Shops or Magazines in *Grand Cairo*, and at *Damascus*, where they constantly fry this kind of Pulse ; of which those who go in Pilgrimage to *Mecca* make provision for their Journey. We should therefore translate this verse thus : *And behold they besieged it, until an Asses head was sold for*

for nine pounds two shillings and six pence, and three quarters of a pint of Pulse for eleven shillings and five pence.

III. The Vulgar Latin, Gen. 36. 24. says, *This was that Anah that found the hot Waters in the Wilderness*, as if Moses would have said that *Anah* found or discover'd Physical Waters, taking one Hebrew Word for another Word, which indeed sometimes signifies Waters, but never signifies their being hot or Medicinal. Nor have our Translators succeeded better in rendering these Words, *This was that Anah that found the Mules in the Wilderness*. By which they understand that *Hanah* was the first that invented the production of Mules, by putting Horses and Asses together. But 1. the Words in the Original never signifies *Mules*, but they are always expressed by a Word which has no resemblance with this. 2. The weakness of the Reasons which are given for the Hebrew Word, signifying *Mules*, are enough to refute it; as that it is said, that *Anah* found the *Jemim* in the Wilderness, as he fed the Asses of his Father *Zibeon*; as if the word *found* did signifie to invent or discover some new thing, and as if it was natural to think, that *Hanah* in feeding

ing

ing Asses had invented the way of joyn-
 ing them with Creatures of another kind.
 But 1. though the *Latin* Verb which sig-
 nifies *to find*, is sometimes taken in this
 sence, yet the *Hebrew* Verb which an-
 swers to it, is never so taken: It is found (2)
 more then four hundred times in the
 Bible, and always signifies to find a thing
 which exists already, or to encounter
 with a Person as an Enemy, for example;
 as when it is said of the Tribes of *Judah*
 and *Simeon*, that *they found or encounter'd*
with Adoni Beseck, at Beseck, and that
they fought against him, Judges 1. 5. And
 of *Saul*, that *the Archers found him*, as
 our Marginal Note hath it, and that *he*
was sore wounded, 1 Sam. 31. 3. And of
 the Prophet who went from *Judah* to
Bethlem, that *a Lyon found or met him in*
the way and slew him, 1 Kings 13. 24.
 2. It does not follow that every thing
 that happens in feeding of Asses should
 relate to those Animals, or their Producti-
 on: Besides that there is no mention
 made here of Horses or Mares, or Bulls,
 or Cows, nor of wild He or She Asses,
 without some or other of which Mules
 cannot be produced. 3. Nor is it at all
 probable that the way of engendering
 Mules was so soon known in the Land

of *Edom*, where *Hanah* lived, since we read nothing of those Animals till *David*'s time, more than seven hundred Years after. The Scripture speaking of *Job*, *Abraham*, *Isaac*, *Jacob*, *Achan*, the *Achanites*, the *Egyptians*, the *Midianites*, the Inhabitants of *Jericho*, the *Israelites*, and the *Amalekites*, mentions their having

- (3.) Camels, Horses, Asses, Cows and Oxen, Sheep and Goats, but says nothing of Mules; whereas there is frequent mention of them in the days of *David*, wherein also they made up a considerable part of the Equipage of Princes. It is therefore much more likely that the *Samaritan* Version has hit upon the true sense of the Original, rendering it by that of *Emeans*, which were Neighbours to the *Horites*, *Gen.* 14. 5. and likewise the *Chaldee* Paraphrase rendering it by a word which it always makes use of to signify *Giants*, because the *Emeans*, or the *Emines* were as tall as the *Anakims*, and passed for *Giants* as well as they, as
- (5.) *Moses* observes, *Deut.* 2. 10. It seems also that the *Septuagint* and some others have designed to express the same thing by the word which they make use of: However this Version is not exposed to the difficulties, which the other Translations labour

labour under, and it is a much more remarkable Circumstance, and much more proper to give a character of distinction to *Hanah*, that he met and fought with such formidable People as the *Emeans* were, who perhaps lay in Ambush for him in the Wilderness, than to observe that he had found *hot Waters*, which any body else might have easily discovered, or that he had invented the Production of *Mules*, which should be rather looked upon as an effect of Chance, than of Art or Reason. This has obliged some of the *Jewish* Rabbies to abandon the opinion of a great many of their Doctors, who ascribe the invention of *Mules* to *Hanah*, and to follow the *Chaldee* Paraphrase; and all that has been brought against the Proofs of *F. Simon* and *Bochart* for the other Version is so weak, that we may reasonably suspect that there is more of jealousy and ill humour than of zeal for the Truth in the Persons that oppose them. To conclude, it is an Expression which is scarcely used in *English* to make these words *found Mules* to signify to invent the manner of producing them. So that instead of transforming Men into *hot Waters*, or into *Mules*, we should render the

Words thus, *That was that Anah who encountred with the Emims in the Wilderness.*

(7) IV. The *Vulgar Latin* has transform'd *Beasts* into *Midwives*, after the *Chaldee Paraphraf*; and the *Versions of Geneva* and *Zurick*, as likewise *Ours* into *strong and lively Women*, *Exod. I. 19.* For the *Hebrew* word *Chajoth*, which is in the *Original*, signifies *a Beast*, and even a *Wild Beast*, as has been observed by *Learned Men*, and may be seen in several places of *Scripture*. The *Egyptian Midwives* being accused by *Pharaoh* of favouring the *Hebrew Women*, and preserving the *Male Children*, allege in their own defence, that the *Hebrew Women* were of such a brutish Constitution that they were delivered without the help of *Midwives*, like the *Beasts*. So that the words should be rendred thus, *And the Midwives said unto Pharaoh, because the Hebrew Women are not as the Egyptian Women, for they are like wild Beasts, and they are delivered ere Midwives come into them.*

V. Our Translation has likewise transformed the *Hyena* which is a kind of most *Ravenous Wolf* in *Arabia*, *Syria*, and in *Affrica*, into a *speckled Bird*,
and

and ravenous Beasts *into Birds*, Jer. 12. 9. without considering that this Verse so Translated could have little or no relation with what goes before or after ; for what conformity could there be between a Speckled Bird and Savage Beasts, and Lyons, and Savage Beasts, whether we understand the words with some of a *painted Bird*, or with St. Jerom of a *Peacock*, or of a *Screech Owl* with others? We must therefore observe with *Bochart*, that that which gave occasion to this mistake was , that the *Hebrew* word which our Translators render *Birds*, signifies both *Birds of Prey*, and *Beasts of Prey*, and that that which they render a *speckled Bird* , signifies any thing that is of divers Colours ; whence the *Hebrews* did call the Serpent *Cenchris*, (8) by the same name upon the account of his many Spots. 'Tis also for the same reason that they gave that name to the *Hyena*, because of his divers Spots, the variety of the colours and motion of his Eyes, and likewise the diversity of his Actions ; and the Rabbits do still call Hypocrites by this Name, to express their Inconstancy and Cruelty upon the very same account. Since therefore God manifestly reproaches the *Jews* in this

place for having cast off all reasonable and honest Inclinations, and having become like the most cruel and ravenous Beasts it had been much more natural for our Translators to have followed the *Septuagint*, than the *Vulgar Latin*, and to have rendered the Words thus, *Mine Heritage is unto me as the ravenous Hyena. The ravenous Beasts are round about it.* This yields a proper sence agreable to the Prophets design, whereas that of a speckled Bird gives us but a false and ridiculous *Idea*.

VI. All the versions do say, that *the Horse-leech hath two Daughters, crying give, give*, Prov. 30. 15. and Interpreters are puzzled what to make of this Expression, and cannot conceive how *Solomon* comes to bring in that Insect upon this occasion, if the words are to be taken Literally : For it is not true that the Horse-leeches have any young ones, because as Naturalists observe they don't Engender, but are produc'd out of corrupted Earth by the heat of the Sun. *Mercer* refers this to the Horse-leech's Tongue, and cites the Authority of *Pliny* for the Horse-leech's Tongue being forked ; but besides that this is not to be found in *Pliny*, it is likewise nothing
to

to the purpose, because the production of Animals has no necessity of such long Tongues. But what has shown that Translations have been mistaken in so founding *allah* with *what is Allah* which indeed signifies a *Deity*, whereas the other properly signifies that which we call *Destiny*, or the necessity of *dying*, to which the Ancient Rabbins gave two Daughters, *Eden*, or *Paradise*, and *Gehenna*, or *Hell*. The first of which always calls for the Good, and the second for the Wicked. He thinks then that this Text should be Translated, *Destiny has two Daughters which always cry give, give.*

VII. The Vulgar Latin is certainly mistaken in rendering the *Hebrew* word *Saphan* sometimes a *Porcupin*, and sometimes a *Hedge-hog*: Nor is our Translation more exact in rendering it always a *Rabbit*. For this Animal is represented as going in Troops, and as chewing the Cud, and lodging in the Rocks, (9.) which neither agrees with the *Porcupin* nor *Hedge-hog*, which live separately, do not chew Food, and abide commonly in Meadows and Gardens, or in the root of hollow Trees. The same reasons don't allow that it should be Trans-

flated a *Rabbit* ; for several are of Opinion, that it likewise does not chew the Cud, and it is certain that it does not make its holes in the Rocks: Besides that Rabbits were very rare in *Judea*, and that so it was not necessary for *Moses* to forbid to eat of them. It seems therefore that we ought to embrace the Conjecture of *Bochart* who observes, that *Arabia* and *Palestin* did abound with a kind of Animal which may not improperly be called a *Rock-rat*, and which the *Arabians* do call *Aliarbuo*, which they commonly eat. They are no bigger than a Squirrel, and have all their Feet like unto it, resembling a *Rabbit* in their Head, Eyes and Tail, being cloven Footed, and chewing the Cud, marching in Troops, and very fearful and weak, which makes them retire to the Rocks: All which are properties which the Scripture attributes to the Animal which it calls *Saphan*, which consequently should be Translated a *Rock-rat*.

IX. If the Versions have confounded the Animals that are upon the Earth, they have not been more exact in speaking of those which Astronomers have placed among the Stars. There is perhaps no Riddle more obscure than what they

they make *Job* to say in speaking of the Stars of the *South* and *North Poles*. The *Vulgar Latin* and our *Translators* describing the Greatness and Majesty of God, say, that *he had made Arcturus, Orion, and the Pleiades, and the Chambers of the South*; and the *Geneva Version*, that *he hath made the Chariot and Orion, and the Pleiades, and the secret places of the South*. But the word *Aais*, which is the same with *Aas*, which the *Vulgar Latin* calls *Arcturus* here, it translates elsewhere the *Night-star*; and the *Version of Geneva*, which calls it the *Chariot* here calls it *Arcturus*; and the *Hebrew* word *Chesil*, which the *Vulgar Latin* translates *Orion* here, it calls *Arcturus*, *Job* 38. 32. Though no reason can be given why they should not have been Translated after the same way in both places. All Interpreters agree, that the *Hebrew* word *Chima* signifies the *Pleiades*, or the *Seven Stars*, which make up the *Breast* of the *Celestial Sign Taurus*; but they are at variance as to the true signification of the word *Aas*, and the word *Chesil*. But *Abenezra* observes, that all the *Antient Jewish Doctors* taught, that the word *Chesil* signifies that Star of the *Second Magnitude*, which the *Astronomers*

mers call the *Heart of Scorpio*, and the *Arabians Antares*; and that *Chima* or the *Pleiades*, and *Chefil* or the *Heart of Scorpio*, are opposite *Constellations*, the first of which ascends above the *Horizon* in the beginning of the *Vernal Equinox*, and presages Rain and Heat, which open the Earth and make it Fruitful; and the second when it ascends above the *Horizon* in the *Autumnal Equinox* presages Cold and Drought, which bind up the Earth and hinder it from producing; and that it is for this reason that *Job* ascribes contrary Influences and Vertues to them, to wit, to the *Pleiades*, to cause Joy or Pleasure, which Man has no power to bind or hinder; and to the *Heart of Scorpio* to bind and shut up the Earth, so that a Man can't unbind or loose it; whence the *Month* or *Moon* of *October* is called *Chefil* by the *Hebrews*, because then that *Star* ascends with the *Sun* above the *Horizon*. It seems then that *Job* by this description did design to express the four parts of the *World*, the *North* by *Ursa Major*, which he calls *Aas* or *Aais*, the *East* by the *Pleiades*, which he calls *Chima*, the *West* by the *Heart of Scorpio*, which he calls *Chefil*, and the *South* by the *Chambers* or the *secret Places* of the *South*.

South. For it cannot be doubted but that the words *Aas*, and *Aais*, do signifie *Urfa Major*, or the *North Pole*, since, as *Bochart* has observed, the *Arabians* give it that name at this day. We should therefore translate, *he hath made Urfa Major, and the Star called the heart of Scorpio, and the Pleiades, and the most secret Parts of the South*, Job 9. 9. And *can you stop or hinder the sweet Influences of the Pleiades, or moderate the binding Influences of cold, and drought of the Star called the heart of Scorpio*, Job 38. 31.

The Versions say, *that Jonas was three days and three nights in the Whales belly*, Matth. 12. 40. Tho' the word in the Original does no more signifie a Whale than it does any other great Fish that has Fins, and tho' naturalists have observed, that the Whales throat is so far from being wide enough to swallow over a whole Man, that it has but half a Foot of wide-ness, and that they eat nothing but grass and small Fishes. It's true, that some Divines have endeavoured to prove, that there is nothing impossible in this matter: But since all Historians that speak of the *Mediterranean*, seldom mention Whales, but make frequent mention of a monstrous Fish which they call *Carcharias*,

cbrias, or *Lamia*, which has the Throat and Belly so prodigiously great, that it can easily swallow over a Man, without the least hurt; It is much more natural to believe that it was one of these Fishes which swallowed *Jonas*, than to multiply Miracles without necessity, by supposing that God, who kept *Jonas* alive in the Fishes Belly, could also have enlarged the Whales Throat. *Rondelet* relates, that he had seen upon the Coasts of *Saintogne* one of those Fishes, of an ordinary size, and weighing no more than twenty pound, which yet had the Throat so wide as could hold the largest Man; and *P. Gillis* assures us, that in his time some of those monsters had been caught at *Nice*, and at *Marseils* which weighed four thousand Pounds, and that they had found in their belly Men harness'd all over. It seems then that the words should be translated, *That Jonas*

(10.) *was three days and three nights in the belly of a great Fish*, as the most learned Interpreters of the Scriptures do acknowledge, and the *Syriack*, *Arabick*, and *Ethiopick Versions* have rendred it ; besides that the History of *Jonas* does not express it otherwise.

Annotations on Chap. III.

- (1.) See *Eutyck Alexander Anal.* p. 213. (4.)
R. Jonas & R. Kimki, Theodoret. 2
Kings 9. 21. *The Talmud. Tr. Megil-*
la, c. 3. *Belon. Singul.* l. 2. c. 53. 91.
- (2.) The Latin Verb *invenio*, sometimes
 signifies to find out some new thing,
 but the Hebrew Verb *matfa*, has ne-
 ver that signification.
- (3.) *Job.* 1. 3. *Gen.* 12. 16. & 24. 35.
 & 34. 28. & 47. 17. *Exod.* 9. 3.
Numb. 31. 31. *Joshua* 6. 21. & 7.
 24. *Judges* 6. 4. *1 Sam.* 15. 3.
- (4.) *1 Kings* 1. 33. & 10. 25. *2 Sam.* 13.
 29. & 18. 9. *2 Chron.* 9. 24.
- (5.) The *Septuagint. Aquila, Symmachus*
 & *Theodotion*, render it by the word
Jamein, for some alteration might
 have hapned by the fault of Tran-
 scribers, which is frequent in this
 Version. and a very small Transpo-
 sition of Letters were sufficient with
 the Greek Termination, to make the
 word *Jamein* of the Hebrew word
- (6.) The Rabbi *Solomon, Nachmanides,*
Jacob Abendanah, and *Aaron Cadrait,*
 follow the *Chaldee Paraphrase.* See
F. Simon

F. Simon Reponce aux cent. sur la Crit. c. 21. p. 254.

(7.) *P. Fagius, Vatablus, Malvenda & Menoch, after Abenezra. See Ps. 104. 11. 20. 25. Ezekiel 1. 5. & 7.*

13.

(8.) The *Hebrew* word *Aiit* signifies a Bird, or Beast of Prey, and *Tsepoa*, a thing of divers Colours. See *Fuller Miscel. lib. 6. cap. 29. Bereschit Rabba cap. 7. Epist. Heb. M. S. Holmie de Animalibus, Elias Enthiabi.*

(9.) *Levit. 4. 5. Deut. 14. 7. Ps. 104. 18. Prov. 30. 26.*

(10.) See *Pineda Bochart. Hieroz. Tr. 2. lib. 5. cap. 12. Horneus, Bartholinus, a Castro Ribera, C. a Lapide Drusus, F. Simon, &c.*

CHAP. IV.

CHAP. IV.

That the Ambiguous Words of the Original, have often given occasion to Translators to be deceived themselves and to deceive others.

IT cannot be denied, but that when we meet in an Author with equivocal Terms, or which is the same, with terms that signify several things ; we must take them in the sense which comes nearest to the design of the Subject that is treated of. If this Rule had been observed in Translating the Scriptures, instead of consulting the Systems of every Party, Translators had certainly succeeded much better than they have done.

We might have observed, in the preceding Chapters, a considerable number of Examples wherein the Versions are not exact enough, with respect to this Rule ; and there are a great many more which have not been mentioned ; some
of

of the chiefeſt of which ſhall make the Subject of this Chapter.

I. The Versions manifeſtly make *St. Paul* lie, when they make him ſay, in the preſence of the *Jewiſh* Council, ſpeaking of the High Priest *Ananias*, *I wiſt not Brethren that he was the High Priest*, Acts 23. 5. For it is almoſt impoſſible but that *Paul* muſt have known the greateſt part of the Members of that Council, and eſpecially the High Priest, who made a particular Figure in that Aſſembly, whoſe Garments alone were enough to diſtinguiſh him from others. 'Tis true, that for ſome years before, *Paul* had not been at *Jeruſalem*, and that *Ananias* was exalted to that Dignity in his abſence; beſides that, there was then ſuch a confuſion in the *Jewiſh* Government, that ſometimes three different High Priests were choſen in one year. But ſince he had lived at *Jeruſalem* a great many years before, and in a Capacity of becoming himſelf a Member of the Council, having been brought up at the Foot of *Gamaliel*, Preſident of the Council, and being already an Officer of it, ſince he had a Commiſſion to Perſecute the Chriſtians at *Damaſcus*; it is not to be preſumed, that he had ſo loſt the Idea
of

of those Persons that made up that Council, that he could not distinguish them, when he returned to that City. It is likewise observed in the following verse, that *Paul* perceived that one part of the Council were *Sadduces*, and the other *Pharisees*; but how could he have distinguished those Persons, unless he had had a particular knowledge of them? and how could he have taken the *High Priest* to witness, *Acts 22. 5.* that he had persecuted the Christians unto death, if he had not known him? But let us suppose that he did not know that *Ananias* was High Priest, or President of the Council, yet he could not, at least, be ignorant, that he was one of the Senators or Princes of the People; so that he had still equally violated the Law which he adduces for his Justification, which strictly prohibited any Person to curse the Ruler of his People: Besides, it can be no very advantageous opinion of the Apostle, that he pronounced those terrible words against *Ananias*, without knowing him, *God shall smite thee thou whited wall*; and to think that he was so transported with Anger, that he did not know who he was against whom he denounced this Prediction, nor what was his Character. Is it not much more natural to acknowledge that

he spoke wisely, and by the Authority and Direction of the Holy Ghost, as became an Apostle, than to imagine that he retracted and excused his pretended Rashness, by his want of knowledge? However it be, if this *Ananias* was the

(1) High Priest of the same name, whom the *Talmud* affirms to have been killed with the Son of *Gamaliel*, and *R. Ishmael*, at the time of the Destruction of *Jerusalem*, the Apostles Prediction wanted neither Apology nor Retraction.

(2) Interpreters alledge, that the Apostles Declaration of his Ignorance, in respect to the Character of *Ananias*, was not a formal Retraction, but an Irony. But how can we imagine, that the Apostle's Gravity, and the Circumstance in which he was, could suffer him to ridicule his Judges, at the very time when he acknowledged, that God had commanded to Respect them.

(3) These Considerations have obliged several Learned Expositors to have recourse to another Signification of the Term of the Original that the Apostle makes use of, which seems much better to express his Design. They observe that this Term does oftentimes signifie *to acknowledge*; so that *St. Paul* is so far from

from excusing what he had said, that he declares he does not acknowledge *Ananias* for the High Priest, not only because that Office had ceased at the Death of Jesus Christ, who afterwards was to be the only High Priest, as he declares, *Heb. 9.* but also because, in effect, *Ananias* was not the true High Priest, having only usurped this Office, which by right belonged to the Son of *Gama-liel*, called *Simeon*, or to *Ishmael*, or to *Josephus*, and having made himself Master of it by Bribery. Besides that, *St. Paul* might have learned from *Gama-liel* himself, that a Judge who had bought his Office was not a right Judge, and that there was no respect due to him, but that he was to be looked upon as an *Ass*, as the *Talmud* observes. *St. Paul* therefore had reason to say, *I did not acknowledge that he was the high Priest.* (4.)

II. When the Versions express the Character that is given to *Joseph*, and to other good Men, by the word *Just*, *Matt. 1. 19. Acts 10. 22, &c.* 'Tis true, that the Term in the Original has that signification ; but it is also certain, that the words which signify *Just* or *Righteous*, and *Justice* or *Righteousness*, in the Hebrew, the stile of which the Authors of

the *New-Testament* have imitated, do likewise often signifie *Merciful* and *Mercy*. The design therefore of the Author who imployes them, determines their signification in the places where they are to be found. It cannot be said, that St. *Matthew* did design to represent *Joseph* as a man that observed the most exact Rules of Justice, since, upon that occasion, according to the Law, instead of putting the Blessed Virgin away, as he resolved to have done, he should have made her a *Publick Example*, and had her stoned to Death, Deut. 22. 23. The word therefore in the Original should not have been rendred by that of *Just*, but by that of *Human* or *Merciful*, as St. *Chrysostom* has remark'd. We must likewise translate, that *God is merciful*, 1 *Joh.* 19. and not *that he is Just*; for it is his Mercy, and not his Justice, that pardons Sins. When it is said that God hath given Christ to be a propitiation through Faith in his blood, to declare his righteousness; we must render, to declare his mercy, Rom. 3. 25. Whereas the Versions make St. *Peter* to say, that *Cornelius was a just Man*; and St. *Paul*, their righteousness endureth for ever. We must translate, that *Cornelius was a charitable Man*,

Man, and their charity endureth for ever, Acts 10. 22. 2 Cor. 9. 9. as Theophilact hath observed. There is in the Book of the Psalms an evident proof, that the Hebrew word Tzedekah, does not always signify exact and severe Justice, but likewise Clemency and Mercy. If David had promised to God to praise him for his strict Justice, he could not have expected that he should have pardoned him so much Blood, which he had spilt; much less could he have prayed, that God should hear him, because of this righteousness; since his Righteousness did require that he should abandon and forsake him; but he might well promise to God, to sing aloud of his mercy, and intreat him to give ear to his supplications in his clemency, by pardoning him his Sins, of which he did seriously repent, Ps. 1. 14. and 143. 1.

The Authors of the *New-Testament*, who have almost all writ in *Greek*, might well imitate the Stile of the *Hebrews*, in retaining some equivocal Terms, tho' they could have expressed them in more precise and proper Words: But Translators ought not to have followed their example, because we are not now of the same Disposition of Mind which

the first Christians were, who being almost all *Hebraizing Greeks*, that is, Persons accustomed to the *Greek Stile* of the *Jews*, knew the different Signification of those Terms, and consequently could perceive their true meaning, when they heard them expressed, according to the Subject to which they were applied.

III. 'Tis by virtue of this Principle, that all modern Interpreters have made no scruple to forsake the Vulgar Latin, upon several occasions, translating *that nothing is impossible to God*, whereas the Vulgar Latin says, *no word is impossible to God*, Luke 1. 37. And that which is said, Luke 2. 15. *Let us see this thing which is come to pass*; whereas the Vulgar Latin says, *Let us see the word that is come to pass*, &c. The Vulgar Latin translates *word*, because the Greek Term *Logos*, does indeed often signify *a word*, but since it answers to the Hebrew word *Debbar*, which is very Equivocal, and signifies sometimes *a word*, sometimes *a thing*, sometimes *a Reason*, sometimes *a subject*, &c. we must necessarily determine its signification according to the matter which is spoken of, unless we would fill the Reader's Mind with confused and chimerical Notions.

IV. The

IV. The Versions make *Moses* and our Saviour say, *that man lives not by bread alone, but by every word that cometh out of the mouth of God*, Deut. 8. 8. and Matth. 4. 4. But the words should be rendred, *that man lives not by bread only, but by every thing that God has appointed, or every thing which he has ordained for his nourishment*. The Vulgar Latin makes the Apostle say, *And we are witnesses of these words*; and the Geneva Version, *We are his witnesses of what we say*, Acts 5. 32. But it should be rendred, *And we are his witnesses of these things*; as it is in our Translation. These two Versions, and likewise Ours, make St. Peter say, *Ie know the word that is published throughout all Judea*; and St. Luke, *All these sayings were noised abroad*, Acts 10. 37. Luke 1. 65. But we should render the words, *You know that which is happened in Judea, and these things were noised abroad, &c.*

V. All Interpreters acknowledge, that (9.) the Hebrew Verb *Bara*, does not always signifie what we call to *Create* in our Language, and that the Hebrew, not having compound Verbs, are obliged to make use of simple Verbs, in the same ense that other Languages make use of

Compounds ; so that they say *to Create*, for *to make again*, or to give a new Form to a thing. This Term also is often taken in a Metaphorical Sense by them, and signifies *to be exalted to a charge or Office*, *to be re-established in a better state*, or *to recover lost liberty* ; whence it's often imployed to signifie *Regeneration*, as St. Jerom has observed. But since the word *to Create* signifies generally in our Language, to bring a thing out of nothing, or to produce something which was not before, it is a manifest Error to imploy it, when we only speak of being *exalted to a dignity*, or *re-established in liberty*, or of *Regeneration*, unless we determine it to these significations , by some quality which is added to it. It seems then, that when *Moses* speaks of the production of Men, and of Fishes, *Gen. I. 21. 27.* we shou'd imploy the word *to inform*, or *to make* , and not that *to Create*, since it is certain, that God did not bring them out of nothing, but formed them out of the Dust of the Earth and of Water: And the same Amendment must be made in several other places of Scripture. Much less are we to suffer the term *to Create* in the Versions, when they speak of *the re-establishment*

ment of a State which has been destroyed, (7.)
 or the re-placing of a Man in some
 Dignity, since it gives no just I-
 dea of what God declares on those oc-
 casions.

VI. The Vulgar Latin, the *Geneva*
Version, and *Ours*, make *Moses* say, that
whatsoever toucheth the Altar shall be holy,
Exod. 29. 37. And that whosoever touch-
eth the offerings made by fire unto the
Lord, shall be holy, and that whosoever
shall touch the offering for sin, shall be ho-
ly, Lev. 6. 18. 27. And they make the
Idolatrous Jews say, Come not near me,
for I am holier than thou, Is. 65. 5. because
they did not take notice that the Hebrew
Verb Kadash not only signifies to Sanctifie
or make holy, but also to defile or to make
unclean. Had they but only consider'd
that God forbids coming near the Altar,
and that Moses appoints every thing up-
on which some drops of the Blood of
the Offering did come, should be wash'd
in the holy Place, they had not com-
mitted this mistake, but translated those
places according to their natural Signi-
fication, thus, whoever touches the Altar
shall be defiled, or shall be unclean ;
Come not near me , for I will make (8.)
 you

you unclean; as learned Men haue observed.

VII. Interpreters are at a great deal of pains to explain what St. Paul says, *that the woman shall be saved in Child-bearing*, 1 Tim. 2. 15. Some, as *Epiphanius* understand by the Woman, *Eve*, who they say was saved by bringing forth the blessed Seed which was to bruiſe the head of the Serpent. But if the Apostle had meant this, he had not expreſſed himſelf in the *future*, but in the *preterit*, as he had done in the verſes before. Others, as *Calvin*, *Daneus*, &c. underſtand it of all Women, as if the Apoſtle did deſign to comfort them, and to keep them from deſpair, upon their remembring, that a Woman had ingaged all Men in Sin; and at the ſame time to encourage them in bringing forth their Children, as being a Duty which ſhould be advantageous to them and agreeable to God. Some explain the words *ſhall be ſaved*, of their deliverance from the Pains and Dangers of Child-bearing, others, of eternal Salvation, as if the pains and dangers of Child-bearing did expiate their Sins; others, in fine, think that the Apoſtle attributes this Salvation, not to the Act of *Child-bearing*, but to
that

that which follows in the Text, that is, *their continuance in Charity and Holiness with sobriety*. But not to enter into all those Speculations, which have all as much difficulty as the Text it self, or rather more; it is evident, that the Apostle would say, that tho' Women have not a liberty to teach publicly, as he had proved in the 9th, 10th, 11, and 12th. Verses, yet they are not excluded from the hope of Salvation, providing they bring up and instruct their Children well, and govern their Family aright; for the word in the Original does no less signify the Education of Children, than the Bearing of them, as *St. Chrysostom* has observed, and as may be seen in several places of the *Septuagint*, as *Gen. 50. 23. Ruth 4. 17. 2 Sam. 21. 8.* where they translate the Hebrew Verb *ʔalad* by the Greek word *Teknogonia*, which the Apostle makes use of, tho' those places only relate to the Education of those to whom this word is applied. For *the Children of Machin the Son of Manasseh*, were not *brought forth*, but *brought up* upon the knees of *Joseph*; *Nahomi* did not *bring forth* *Obed*, but brought him up: And *Michal* was not the Wife of *Adriel*, but *Merab*, and she had no Children

(9.) dren, but she brought up those whom *Merab* had to *Adriel*. The Jews observe on this Subject, that whoever brings up a Pupil in his House, is in Scripture said to have begotten him. It is in this Sense that *Abolibama* is called the Daughter of *Ana*, the Daughter of *Zibeon* the Hivite, Gen. 36. 2. she being indeed the proper Daughter of *Ana*, but the Daughter of *Zibeon* by Adoption or Education: And it is said, that *Moses* was the Son of *Pharoah's* Daughter, tho' she had only taken care of his Education, *Exod.* 2. 10. and it is perhaps in this sense that the Generations of *Aaron*, are called the Generations of *Moses*, Numb. 3. 1. We must observe farther, that what our Version renders *she*, shou'd be rendred *they*. So that the Apostles words run thus, *Nevertheless she shall be saved in bringing up Children, so as that they shall continue in Faith, in Charity, in Holiness, and Modesty.*

VIII. Some are of opinion that the two first words of the Gospel according to St. *Matthew*, are ill Translated, and that *Moses* makes use of Terms Equivalent to those that are imployed by the Evangelist, upon occasions where there is no mention made of *Generation* or *Genealogy*. We find in all the Versions, except in the last Revision of the *Flemish Bible*,

Bible, These are the Generations of Jacob, Gen. 37. 2. tho' there is not one word spoken either of Generation, or bringing forth of Children, nor of Genealogy, but only of the Love which *Jacob* had for *Joseph*, and of the manner how he was abused by his Brethren, and how the Providence of God disposed of that Event, to exalt *Joseph* to the first Dignity in *Egypt*, and to save them from the Famine which happen'd afterwards. Wherefore the most Learned *Jewish* Doctors observe, that the Hebrew word *Toledoth*, which is imployed in this place, (10. and which sometimes signifies *Generations*, or a *Genealogy*, doth signifie here, (11.) and in some other places of Scripture, *the History* of those who are spoken of, and that so it should be Translated, if we would express what it signifies. This may be confirmed by what is said *Numb.* 3. 1. which the Versions render thus, *These are the Generations of Aaron and Moses*; for there is not the least mention made of the Family of *Moses* in all that Book; and *Gershon*, who is mentioned v. 17. was the Son of *Levi*, who lived already before *Moses*. We should therefore translate this Text, *This is the History of what hap'n'd to Aaron and Moses*, unless we should think that *The Generations of Aaron* should be

be called the Generations of *Moses*, for the reason already mentioned. It were to be wished, as *Vitranga* observes, that Christians did not owe the true Signification of the first words of the *New Testament*, to the Title of one of the most abominable Books that ever has been composed against the Gospel, called *Seppher Toledoth Jesu*. The Impostor who composed it, and whom those of his own Nation abhors, has not dar'd to make his name known, and does not pretend to speak directly against the Genealogy of Jesus Christ, but opposes his impious History to the true History of the Actions of Jesus, by giving his prophane *Satyr* the same name which St. *Matthew* hath given to his Gospel, calling it *the History of Jesus*; for so the first words of that Gospel should be Translated; which are the true Title or Inscription of it: It being acknowledged by all the Learn'd, that *the Title* of the Gospel according to St. *Matthew*, was not given it by the Author, but by some Christians, to whom we must also attribute the other Titles of the following Books of the *New Testament*. Moreover it is certain, that the Greek word *Genesis* does not only signify *Generation*, in good Authors,

but

but also the Origin of all sorts of things, which is commonly discover'd and laid open in Histories; besides that, a considerable part of them does consist in relating the Succession of Men, which is owing to Generation: So that there are no terms more proper to signify the *History* than those of *Toledoth* or *Genesis*, which the Authors of the *Old-Testament*, and St. *Matthew* have imployed with this design. But suppose that those two words should be rendred *Generation*, yet it is a gross mistake to Translate those of *Sepher* and *Biblos* by *the Book*. For tho' the *Hebrews*, and the *Septuagint*, often make use of those Terms to signify a *Book*, yet they make use of them more frequently to signify a *Letter* or *Act*, or *Contract*, as may be seen in several places (12) of Scripture, referr'd to on the Margin; where the Versions have very well translated them, by a *Bill* or *Letter*. They should therefore at least have been Translated, *The Letter* or *Act* of the *Generation* of *Jesus Christ*, or simply *the Genealogy* of *Jesus Christ*, as those of the *Port Royal* have done. But it seems to have been sufficiently proved, that St. *Matthews* design was not only to describe the Genealogy of *Jesus*, but his compleat History.

IX. The

IX. The quality of *Sons* or *Children* joined to another Word, signifies in Scripture Language some something else than what we commonly take them for in ours, where they denote any Persons immediate Off-spring; for in the Hebrew and Greek of the Old and New Testament, they not only signifie that, but also a Disciple, or a Person who applies

(13.) himself to some particular thing, and is Master of it. As when the Scripture speaks of *the Children of of Wisdom, the Children of Abraham, the Sons of God and of the Devil, the sons of Disobedience, the Children of Light, the Children of Unrighteousness, the Children of the Evil One, the Children of the Pharisees*. That is to say, those who follow the Maxims of those Virtues or Vices, or who profess the Doctrine and Discipline of those Doctors. It was in this sense that our Saviour asked the *Pharisses*, by whom their *Children* (that is to say, their *Disciples*) did cast out Devils. It is also in this Sense that we are to take that Expression of *the Sons of the Prophets*, and that the Apostles did call the Christians *their Children*, 1 Cor. 4. 14. 17. *Philem. v. 10.* and the Jews observe, that *whosoever teaches the Law to his Friend's Son, is to be*

be looked upon as if he had begotten him.
 whence R. ‘ *Moses Giron* remarks upon
 ‘ what is said, *Numb. 3. 1. Now they*
 ‘ *are the Generations of Moses, and Aaron,*
 ‘ that the Posterity of *Aaron* are called
 ‘ the Posterity of *Moses*, because *Moses*
 ‘ had taught them the Law, and that
 ‘ whosoever teaches the Law to another
 ‘ is looked upon as if he had given him
 ‘ Life. But since the People are not ac-
 quainted with this stile, these words on
 such occasions should be Translated by
 that of *Disciples*.

But when this quality of Sons or Chil-
 dren is joined to words, which denote
rewards or punishments, they signify that
 those who are spoken of are liable to
 such things: As when we find the *Sons*
of Peace, the Sons of Hell, the Children
of Death, the Sons of Punishment, the
Children of Wrath, the Children of the
Resurrection, the Sons of Perdition, &c.
 That is to say, that the Persons so
 called deserve to be happy or miserable,
 and thus too they should be render’d, if
 we would have them to be understood
 by the most of Readers.

The Title of *Son* or *Daughter* given to
 a *Country*, or to a *Town* signifies the *In-*
habitants of it, as when we find the

Children of this World, or of this Generation, the Sons or Daughters of Jerusalem, the Daughter of Zion, &c. That is, the Inhabitants of this World, of Jerusalem, of Zion, and so they ought to be expressed.

The Scripture also sometimes gives the name of *Sons* or *Children* to *Slaves* or *Servants*, as *St. Austin* has observed on those words, *and we shall be the Children of my Lord*, Gen. 44. 9. which the *Geneva* Version and *Ours* have very well render'd, *and we also shall be my Lord's Bondmen: And likewise where the Original says, Our Father thy Child is well.* Gen. 43. 28. These two Versions have very well render'd, *Thy Servant, our Father, is in good health: For the quality of Children* could neither agree to *Jacob*, or his *Sons*, upon that occasion. The
(16) *Latins* did also often use the word *puer*, in the same sense, and it is manifestly so taken in some other places of Scripture.

The quality of *Children* signifies also not only those who are in *Childhood*, but likewise *Persons* who are *simple*, and without *guile*, and whose sincerity has not been corrupted by the *Malice* of the *World*. The *Septuagint* make it signify
thus

thus, *Pfal.* 18. 8. 114. 6. The Versi-
 fion of *Symachus*, *Prov.* 1. 4. And it
 is evident that our Saviour took it in
 this Sente, when he lays, *Father I praise*
thee that thou hast revealed those things to
little Children, *Matth.* 11. 25. That is,
 to simple Persons whom he opposes to
 the *wise* and *prudent*; and 'tis likewise
 taken in the same sence, 1. *Jo.* 2 12,
 14.

X. The quality of the *Son of Man* is
 likewise very ambiguous: For it signifies
 sometimes *Jesus Christ*, but it is also of-
 ten taken for a Man of low degree, and
 likewise a Man in general. In this last
 sence *Hakspan* thinks it should be taken,
 when it is said, *that the Son of Man hath*
not where to lay his head, *Matth.* 8. 10.
 And that the *Blasphemy against the Son of*
Man shall be more easily pardoned than (17)
the Blasphemy against the Holy Ghost,
Matth. 12. 32. And this likewise is the
 Sence which several other Learned Men
 do give to this last Passage of *St. Mat-*
thew, and the Words thus taken are pa-
 ralel to what we find 1 *Sam.* 2. 25. *If*
one Man sin against another the Judge
shall Judge him: But if a Man sin against
the Lord, who shall intreat for him? But
 that which renders this interpretation

more probable is this; that St. *Mark* makes no mention of the Blasphemy against the Son of Man, saying only, that *all sins and Blasphemies shall be forgiven unto the Sons of Men*, Mark 3. 28. which shows that there is no question here of a particular Sin against the Son of God, which St. *Mark* had not fail'd to have specified, if any such thing had been meant by that expression. 'Tis likewise in the same sense we are to understand, *that the Son of Man is Lord also of the Sabbath*, Mark 11. 8. as appears from St. *Mark*. 2. 27, 28. where our Saviour expressly says, *that the Sabbath has been made for Man, and not Man for the Sabbath. And that therefore Man, is Lord also of the Sabbath*, We must therefore translate all those words in their proper signification, and retain them still where our *Saviour* is evidently understood, who has been pleased to take this Title particularly to himself.

XI. The word in the Original which answers to that of *first-born*, is no less ambiguous than the former; for sometimes it signifies *One that is born first*, without respect to any following Children, as when Christ is called the *first born of Mary*, Matth. 1. 25. and sometimes it signifies the *eldest* of one or more *re-*
ten,

thren, as when the Scripture calls *Eliab* the *first born* of *Jess*. *Sam.* 17. 13. and when it speaks of the *first born* of the Children of *Job*, 1. 18. But this word is likewise taken figuratively to signify *those we dearly love*, because Parents very often love their *first born* more than their other Children, as may be seen in the Example of *Isaac* with respect to *Esau*, and of *Joseph*, with respect to *Manasseth*; and it is in this sense that God calls the *Israelites* his *first born* in several places of Scripture, where, to avoid the ambiguity, we are to translate that *God did give to the Israelites marks of the most tender affection.* (18.)

The *first-born* likewise in Scripture Language signifies that which is *most remarkable* either for *greatness* or *excellency*, or for *meanness* and *want*; as when God calls the *Ephramities* his *first-born*, and when *Moses* prophesies of the Tribe of *Joseph*, that his Glory should be like the *firstling of his Bulls*, that is to say, that it should equal the Courage and strength of the strongest of these Animals. It is also in this sense that God promises to *David* or to *Solomon* to make him the *first-born of the Kings of the Earth*: Since 'tis evident that that cannot be understood with respect to their *Birth*, both

having been *younger Brothers of their Family*. On the contrary when the Scripture speaks of extream misery or want, it expresses them by the *first-born of the dead, and the first-born of the Poor*, that is to say, Persons expos'd to the most Cruel Death, and to the highest poverty, as the *Jews* who understand their own Language better than we do, do acknowledge

There is therefore no doubt but that this expression is to be reduced to its proper signification, when it is imployed in the New Testament to remove the ambiguity; and if Translators had taken this Method, they had prevented several Errors which have troubled *Christianity*. For example, if instead of calling our Saviour the *first-born of Mary*, they had only called him *her Son*, St. *Jerom* had not been so much put to it to answer *Helvidius*, who from this phrase took occasion to maintain, that the Virgin had other Children by our Saviour, and *Helvidius* had had no followers. If instead of calling our Saviour the *first-born of many Brethren*, Rom. 8. 29. the *first-born of all the Creatures* Coll. 1. 15. and the *first begotten of God*, Heb. 1. 6. they had Translated that *he is the most*
August

August or most glorious of many Brethren, the most excellent or the most beleved, and the most favoured of all the Creatures; the most dearly beloved Son of God; Arrius, and his followers, had never imagined that Christ was the first of all the Creatures, and the Church had been free from all the Disorders into which it fell upon this account. If when he is call'd in the Original, the first begotten of the Dead, Revel. 1. 5. They had rendred (18.) that he is the Soverain, or the most Illustrious of the Dead, there would be no need of such long Commentaries upon this expreffion, as the most Learned Divines do acknowledge.

Annotations on Chap. IV.

The *Talmud* makes mention of this, (1.)
Ananias Tract. Inchasin, fol. 57.

See *Camerarius, Norinus, C. a Lapide, (2.)*
Beza, Quistorp. ad Act. 23. 5.

Beda, Gataker, Clopenbrugh, Epist. ad (3.)
L. Capell 7. Lightfoot hor. Heb. ad Act
23. 5.

This is to be seen in the *Talmud Tract. (4.)*
Sanhedrim.

See *Isaiah 4. 5. and 41. 20. and 45. (5.)*

7. and 48. 7. and 54. 16. and 57. 19. *Jer*
31. 22.

(6.) See *Psal.* 102. 19. and 104. 30. *Isa.*
65. 7.

(7.) See *Jos* 15. 17. 8. *Ezek.* 28. 15.

(8.) As the *Rabbies Solomon and Kimki* and
the *Chaldee Paraphrase*, and *Flacius, Clav.*
S. p. 1. Col. 1079.

(9.) See *Talmud, Masseck, Sanhed. c. 2. Beth*
Israel, p. 100. Col. 1. ad 2 Sam. 21 8. R.
Solom.

(10.) As *Gen.* 10. 1. and 25. 12. and 36. 1.
Esther 4. 18.

(11.) *Gen.* 24. and 51. and 6. 9. *Numb.* 3.
1.

(12.) See *Deut.* 24. 13. *Esther*, 9 25. 26. 29.
30. *Isa.* 37. 14. and 39. 1. and 50. 1. *Jer.*
3. 8. and 29. 25. 29. and 32. 10. 11. 12.
and 51. 60. 63. *Math.* 5. 31. and 19. 7.
Mark 10. 4.

(13.) See *Matth.* 11. 13. *John* 8. 39. *John* 1.
12. 13. *Rom.* 8. 14. 16. 17. and 9. 7. 8.
Gal. 3. 26. and 4. 5. 8. 1 *Pet.* 1. 14. 23.
1 *John* 3. 12 *Acts.* 13. 10. *John* 8. 44, 1.
John 3. 10. *Ephes.* 2. 2. and 5. 6 *Luke* 16.
8. 1 *Thef.* 5. 5. *Hof.* 10. 9. *Deut.* 13. 13.
1 *King* 1. 51. *Matth.* 12. 27.

(14.) See *Luke* 10. 6. *Matth.* 23. 15. 1 *Sam.*
20. 31. 2 *Sam.* 12. 5. *Psal.* 102. 21. *Deut.*
25. 2. *Ephes.* 2. 3. *Luke* 20. 36. *John* 17.
12. 2 *Thef.* 2. 3. See

See *Luke* 20. 34. *Matth.* 23. 37. and (15.)
21. 5. *Luke* 11. 15. and 23. 28.

See 2 *King* 8. 9. and 16. 7. 1 *Sam.* (16.)
25. 8.

As *Genebrand* l. 3. *de Trin.* *Jansenius* (17.)
Concord. Evang. *Grotius*, &c.

See *Gen.* 25. 28. and 48. 17, 18. *Exod.* (18.)
4. 22. *Micah.* 6. 7. *Zach.* 12. 10. *Heb.*
12. 23.

As *Arias Montanus*, *Cameron*, *Piscator*, (19.)
Deodati, *Drusius*, *Vorstius*, *Davenant*, *Gro-*
tius, &c. After *St. Athanasius*, *Cyrill*, *Pro-*
copius of *Gaza*, *Fulgentius*, &c.

CHAP. V.

*Some Rules very necessary to be observ'd
by Translators.*

INterpreters and Commentarors have
remark'd two Rules, which Transla-
tors of the Scriptures should be careful
to observe. I. The first is this, *viz.* *That* (1.)
a Person is sometimes in Scripture said to
do a thing, when the meaning is, that he
only declares that the thing will be done, or
that it is done already by those who are ca-
pable of doing it. Thus God says to the
Prophet

- Jer. 1. 10. Prophet *Jeremiah* that *he had set him over the Nations and over the Kingdoms, to root out and to pull down and to destroy.* Now it is evident that it was neither the employment or work of a Prophet, to root out, or pull down, or destroy, but only to declare and foretel that that was to come to pass. So likewise when God said to *Isaiah*, *Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes:* Those Actions not being in the Prophets Power, 'tis certain that this order only signified, *declare to this People*, that their Heart is fat, that their Ears are stopt and their Eyes shut. Hence, the Priest is commanded to make him clean, whose whole Flesh the Leprosy covered over, so that it is all white, our
- II. 6. 10. Translators have very well render'd, that *the Priest was to pronounce him clean.* The same expression is taken thus, in other places of Scripture.
- Levit. 13. 43.

II. The second Rule is, *That a thing is often said to be done by a person, who only permits or at most grants that it should be done*, as may be seen in a great many places of Scripture. And both these Rules may be comprehended in this one, *That when a Scripture seems to express any thing plainly contrary to right reason, we are*

are to conclude it must admit of another meaning. And indeed without we use this method, we can't know what the meaning of a word or phrase is when it is taken in different senses, whether it signify this or that, whether 'tis taken figuratively or properly. In short, without this Rule, Revelation could serve for no other use but to puzzle and confound us, nay indeed without it we can't know what is Revelation, whether a Doctrine is from Heaven or not. God when he reveal'd himself to Men, suppos'd them Reasonable Creatures, and unless they make use of the Reason he has given them to examine the Truths contain'd in that Revelation, they may as soon take them in a wrong sense as in a right, as soon believe the Fables of the *Alcoran* as the Truths of the Gospel.

III. By those Rules we may easily rectify the most of the faults that are to be found in all Versions, especially those which ascribe to God such Actions as are unworthy of him, and are incompatible with his Holiness, Justice, Goodness, and the rest of his infinite Attributes.

I. The Versions make *Moses* and our
 Deut. 24. Blessed Saviour to authorize the giving
 1. 2. 3. of Bills of Divorce, whence *Libertines*
 and *Jews* think they have a Liberty to
 put away their Wives, and look upon
 that Custom, as an expresse Command-
 Mat. 19. ment of God. But this is to be impu-
 7, 8: ted to the Translators, who have not been
 Mark 10. exact enough in rendering the words of the
 4. Original, which indeed oftentimes only
 signify a Command, but also sometimes
 signify a Bare permission. As when *Da-*
 2 Sam. 16: *vid* says, *What have I to do with you, ye*
 10. *Sons of Zerviah ? Let him curse, &c.* and
 as when God says, *That he Commanded*
 II. 13. 3. *his sanctified Ones, and called his mighty*
Ones for his Anger. When it is impossi-
 ble they can signify a formal Command,
 since God so expressly forbids to curse
 the King, and since he is not capable of
 Commanding Tyranny, as *Maimonides*
 and *Cameron* have very well observ'd.
 These words also sometimes signify a
 promise, as *Psf. 133. 3.* where 'tis e-
 vident we must translate, *For God has*
promised the Blessing, and not *God has com-*
manded the Blessing. The same amend-
 ment must be made. *John 10. 18. This*
promise, (not Commandment) I received
from the Father, and *John 12. and 15.*
 And

And I know that his promise is everlasting life. For it was not a Commandment which the Son received from the Father, that if he did lay down his life he might take it up again, but a promise mentioned *Pf. 16. 10.* and life eternal is also a promise and not a Commandment. Whenever therefore these Expressions which signify different things do occur, we ought to have regard to the subject that is treated upon and since our Saviour expressly calls what *Moses* did in this matter only a permission, and mentions the first Institution of Marriage, which was quite contrary to Divorce, we should translate, *Why then did Moses suffer to give a Bill of Divorcement, &c.*

II. All who read the Words of *Naaman*, and the Answer which *Elisha* gave him, *2 Kings 5. 18, 19.* are naturally inclin'd to think that one may comply with Superstition without being guilty in the sight of God, and that the Prophet promis'd that God would pardon him a behaviour which he himself look'd upon as criminal and Idolatrous, since he desir'd God's pardon for it. Courtiers who are engaged in Employments that oblige them to accompany their Princes into Churches, where a Worship
is

is perform'd which they disapprove, conclude themselves safe and innocent from this Example, whereas they would look on themselves as guilty to the highest degree, if they did not perswade themselves that God has allowed their Behaviour by his Prophet in the Person of this Favourite of the King of *Syria*, with respect to an Action much more criminal than what they commit; and the most strict guides of Consciences find (3.) no fault with them on this account, looking upon it only as an indifferent Ceremony, and as a part of their charge and service that is purely Civil. But if we consider the true signification of the Words which *Naaman* makes use of, and the thread of this Discourse from the 15th verse to the 20. we shall find that this is a dangerous delusion, This Great Man when he saw his Leprosy cured, declared that he would afterwards acknowledge no other God but the God of *Israel*, and that he would offer neither burnt offerings nor sacrifices to any but to this God alone; but considering that he had formerly been guilty of doing otherwise, and of having bowed himself before the Idols in the Temple of *Rimmon*, whither he commonly

ly attended his Master, the King of Syria, he desires of *Elisba* that this may may be pardon'd him; to which the Prophet answers, that he wish'd him all sort of happiness, and that he might go away assur'd of having his peace made with God. We must therefore translate the 18. verse in the time pass'd, as several Learned Men acknowledge the Original *can bear, and not* in the time to come, as all the Versions have done, except *Luther's, German Bible*, printed at *Weimars*, with Notes, which renders it thus; *In On this thing the Lord pardon thy Servant, that when my Master went into the house of Rimmon to worship there, and he leaned on my hand, I bowed myself in the House of Rimmon. The Lord pardon thy Servant in this thing, that I bowed my self in the House of Rimmon. And he said unto him go in Peace.* (4.)

III. The Translations make *Moses* say, *That God had not given the Israelites a heart to understand, nor Eyes to see, nor Ears to hear, Deut. 29. 4.* From which Libertins take occasions to desculpate themselves, and lay all their Sins at God's door. But he who but opens the Book may find, that God here highly upbraids that People for their unbelief, their

their stupidity and obstinacy in their sins, notwithstanding of all the Admonitions he had given them by his Servant *Moses*, and notwithstanding of all the Promises he had made to them of blessing them if they hearken'd to his counsel, and the terrible threatnings of giving them over to their Enemies, and to plunge them into utter misery and ruin ; and, in fine, notwithstanding of all the miracles and wonders which he had done in their favour, since the beginning of their deliverance from the *Egyptian* Bondage, to engage them to observe his Laws. How then is it possible to imagine that God, after all this, for justifying his dealing towards them, and to convince them of their wickedness, should say, that he had not given them a heart to perceive his designs, nor eyes, nor ears to consider them. He had told them just before, and repeats it throughout the rest of the Chapter, that they had been Eye-witness of his Signs and miracles, and 'tis upon this he fends the heinousness of their Crime the Justice of his dealing, and the excess of his goodness. Should not all these considerations than have opened the Translators Eyes, and let them see, that they made
 God

God speak a falshood, and given Sinners a fatal occasion of sleeping in their sins? Had it not been much more reasonable for them, to have confess'd that they did not understand the meaning of this Verse, than to translate it after a manner which excuses the most corrupt sinners, and gives occasion to the Wicked to Blatpheme against God, as against a Tyrant, who would require of his subjects that they should understand his Will without giving them the least declaration of it, and would afterwards punish them with the most rigorous punishments, for not having put his Will in execution, tho' he deny'd them all possibility of attaining to the least knowledge of it.

It is true indeed, that the Phrase in the Original does admit of such a Translation, and if the Translators had been ignorant that it could be renderd otherwise, they might be somewhat excusable. But it must be unaccountable stiffness to keep that signification in this place, after that several learned Men have observed that it may be taken interrogatively, which equals the strongest affirmation. For this meaning answers exactly to what goes before and after,

(5.)

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to

to the design of the Spirit of God, in reproaching the *Israelites* for their Infidelity and hardness of heart, in spite of the most efficacious means he had employed for their amendment. We must therefore reform all the Versions in this place, and say with *Moses*: *Hath not God given you a Heart to perceive, and Eyes to see, and Ears to hear?*

IV. There is scarce any Person that can without astonishment Read what the Translations make Jesus Christ, and his Apostles to say. *That they spake to the Jews in parables, that seeing they might see, and not perceive, and hearing they might hear, and not understand, lest at any time they should be converted, and their Sins should be forgiven them, because Isaiah said, He hath blinded their Eyes, and harden'd their Hearts, that they should not see with their Eyes nor understand with their Heart, and be converted, and I should heal them.* I confess I can by no means be reconciled to this way of rendring the words of the Original, and that for the following reasons.

I. Because it gives them a meaning which is quite opposite to the nature and design of a Parable. All those that have writ concerning this Nature of a Parable

ble, do agree, that it is a plain and simple way of speaking proportion'd to the Understanding of Persons of the meanest Capacity; that it is an Example or Comparison, borrow'd from what the most ignorant do understand, to explain something that might have some difficulty in it! Now it looks very odd, that our Saviour should speak to the multitude in Parables, *i. e.* in a plain and familiar way, that they might not perceive or understand him. The true way not to be understood by them, was to speak to them in Mysteries: But the Text tells us, that for this very reason he did not speak to them of *Mysteries*, as he did to the Disciples but by *Parables*.

But Secondly, This Translation is contrary to the design of Christ's coming into the World, and the design of his continuing so long in it, which was in a great measure to reform Mankind, and make them wiser and better: *To teach all Men to deny Ungodliness and worldly Lusts, and to live Soberly and Righteously and Godly in this present World. He went about always doing good, endeavouring by his stupendious miracles, by his holy Life, and heavenly Doctrine, to turn Men from their wicked ways, and put*

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them

them in the way that leads to eternal Happiness, *not being willing that any should perish, but that all should come to the knowledge of the Truth.* And as he design'd the good of Mankind in general, so in a most particular manner he design'd the good of the Jewish Nation, of *the lost Sheep of Israel*, whom those words of *Isaiah* do specially concern; Among them he liv'd, to them he preached, before them he wrought many mighty Works; at the sight of their approaching ruin he wept: For them, after they had rejected all his Calls and Invitations, and when they were putting him to death, and treating him with all the indignities and injuries that their malice could invent, or their power inflict; At this very time; in these sad circumstances, for them he prays. To them he first sent his Apostles, who did not turn the way of the Gentiles till *they* had prov'd altogether obstinate and uncurable. Now how is it possible for any to imagine that he could have a design to blind and harden them, for whom he had done and suffered so much? Indeed if this had been true, they might with good reason, expostulate with God, as our Translations make their Forefathers to do. *Is. 63. 17. O Lord, why hast thou made*

made us to err from thy ways, and harden'd our hearts from thy Fear. At such Divinity I shake and tremble! Some Philosophers indeed have taken pleasure to express themselves obscurely, as *Heraclitus* did in his Theology, to hide the Mysteries of it from a stupid and unpolish'd People, whom he thought as unworthy as incapable to understand them. The *Pythagoreans* used their *Symbols* with the same end. The *Platonists* and *Egyptians* had no other design in their *Hieroglyphicks*; and *Aristotle* assured *Alexander the Great* that he writ his *Acromaticks* after such an obscure manner, that by publishing of them there was no fear they should become common. And the *Poets* invented the most of their *Fables*, to conceal some Truths which they did not think fit to be reveal'd to the *Vulgar*. But far be it from us to attribute any such design to the Saviour of the World, who was no respecter of Persons, who did calculate his Doctrines to all capacities, because he would have all to be sav'd, and become a propitiation for the Sins of the whole World.

It had been very natural after these remarks, which are unquestionably true to have sought for a signification of the

Greek word *ἵνα* which is not contrary to the nature of Parables, or the design of our Saviour. All Interpreters do acknowledge that it frequently signifies *yet so as*, and then it only regards the event and consequence. And thus it must be taken 1 Cor. 14. 13 where, what our Translators say, *Wherefore let him that speaks in an unknown Tongue, pray that he may interpret*, should be render'd *pray yet so as that he do interpret*; unless we should think that they to whom God gave the Gift of Tongues, did not understand them, and knew not what they said. This particle is also taken in the same sense, verse 31. where we should translate: *For ye may all prophecy one by one, yet so as that all may learn*; for the plain meaning is, that they might prophecy one by one, providing they took care to avoid the confusion, that might arise from such a promiscuous way of speaking. Nor can this Particle well admit of another Sense, *John* 7. 23. which should be render'd, *If a Man on the Sabbath day receive Circumcision, yet so as not to break the Law of Moses, &c.* as *Heinsius* has observ'd, and as is evident to any that considers our Saviour's design in that place. We may therefore reasonably

bly

bly translate — yet so as seeing they see and not perceive; and hearing they hear, but not understand, the meaning of which is, that tho' our Saviour spoke to them in the most plain and intelligible manner, yet, they were so stupid, as not to perceive nor understand him. But the *να* signifies also *Because*, and in this Sense too, it may be reasonably taken here, as appears from St. Matthew, who uses the word *να* where the other Evangelists have *να*, *Therefore speak I to them in Parables, saith St. Matthew Because they seeing see not, and hearing hear not, nor do they understand*, the natural import of which is, That the Jews by reason of their prejudices, not being capable to understand high things. Our blessed Saviour out of Love to their Souls, accommodates himself to their capacities by speaking to them in Parables. But against this it may be objected, that when the Disciples asked our Saviour why he spoke to the multitude in Parables, he answers, *Because to you it is given*—*Matt. 13. en to know the Mysteries of the Kingdom of*^{11.}*Heaven, but to them it is not given:* That the Disciples did not understand some of *Luke 8. 9.* the parables; and that 'tis said, that when Jesus was alone he explained all things to *Mark 4.*

his Disciples. Now to begin with the last of these : By our Saviour's explaining all things to his Disciples, when he was alone, we may understand, that he not only taught them in publick with the Multitude, but likewise instructed them in private, in his Doctrine; enlarg'd on the meaning of the Parables, which he had before in some measure explain'd and apply'd, and sometimes only barely propos'd before the Multitude; and likewise inform'd them of several other things which were neither necessary nor convenient to be known by the Multitude at that time, so that this expression, do's not in the least imply, that his Parables were dark and obscure, and that by speaking to the Multitude in them, he had a design to conceal any truth, which was necessary to be known by them, but only, that he made a fuller discovery of his Doctrine to his Disciples, than to the Multitude, because his Disciples were more dispos'd to receive it, and were afterwards to be the Preachers of it, and to seal the Truth of it with their Blood. Nor. 2. is it any proof of the obscurity of our Saviour's Parables, that the Disciples did not understand some of them: For tho' their Heart was strong, their
Head

Head was weak: I mean, that tho' they were honest and sincere, and piously dispos'd, yet their capacity was but low, and their apprehension but dull, and they were often at a loss in things which had no great difficulty, of which their not understanding the Parable of the Sower, seems to be an instance, for which our Saviour upbraids them saying, *Know ye not this Parable, And how then will ye know all Parables?* And 3. In answer to the first difficulty propos'd, we are to consider that the words of St. *Matthew* may very well be render'd thus: *Because to you is given to know the Kingdom of Heaven in Mysteries: But to them it is not given to know it in Mysteries, but in Parables:* That is, I speak the Truths of the Gospel to you in a proper and spiritual stile, because you are dispos'd to understand them, being so delivered; but I must borrow Metaphors and Similitudes from temporal and bodily things, to make them receive my words, and to bring them up, by degrees, to the understanding of the Spirit and substance of my Doctrine. And that this is the true meaning of the words, is evident from St. *Luke* 8. 10. where 'tis said *To you is given to know the Mysteries of the Kingdom*
dom

dom of God, but to others in Parables, where there is a plain opposition between Mysteries and Parables; and yet more clearly from *Mark 4. 14. 33.* And with many such Parables he spoke the word to them as they were able to hear, that 'is saith *Sam. Clark*, in such a way as 'was best suited to their Capacity, most 'taking with them, and most profitable 'for them, and the same *S. Clark* on 'Mark 3. 23. observes, That Parables are 'Examples or Comparisons taken from 'things known and familiar.

As for the Expression of God's hardning their hearts, it has been observed in already; That it only signifies a permission on God's part, and that the Action is properly to be ascribed to the Persons themselves, and therefore we find that *St. Matthew* renders the words thus, *For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed.* It has likewise been observed, that a Person is sometimes said to do a thing, when the meaning is, that the thing is done already, or will be done by them who are capable of doing it. But we must remark further, that this *hardning* does not infer a necessity of doing evil, as appears from

from what the Apostle plainly declares concerning the Idolatrous Heathens, and stiff-necked Jews. Of the Heathens he says, *Rom. 1. 24. That God gave them up to the lusts of their own hearts, and unto vile affections, and to a reprobate mind*; and yet he sent unto them the offers of the Gospel, and open'd unto them the door of Grace, at which likewise a great many of them did soon enter. Of the Jews he says, *Rom. 9, 10, 11, Chapters*; as also our Saviour, *John 12. 40. That God had blinded their Eyes, and hardned their Hearts, and given them the Spirit of slumber, and yet he used all endeavours to convert and save them, and several of them were actually converted. And it is very remarkable, that tho' it be said, John 12. 39. that they could not believe that yet Verse 42. it is said. Nevertheless among the chief Rulers also many believed on him.* From whence it is evident, that the impossibility spoken of Verse 39. was not absolute, and that their hardning did not infer a necessity of Sinning.

It cannot be reasonably denied, but that the most part of these Texts should be better translated after the manner I have mentioned, and but that they should
express

express the meaning of the sacred Authors more clearly being so rendred. Most men are so corrupt that we cannot be too cautious in removing from them all occasions of thinking that they cannot abstain from evil, and that they cannot do good, tho' they should wish to do it: As if God had not given to all Men reason proportionable to their circumstances in which he has placed them, or, as if they wanted warnings and encouragements to excite them to their Duty, or in fine, as if God did refuse his Grace to those who seriously ask it, and resolve to make good use of it! But Self-Love is so strong and powerful, that Men love rather to lay the blame of their hardness and disobedience upon God, or upon I don't know what, affected and voluntary impotency of obeying him, than to give him the Glory and to acknowledge that they themselves are the only cause of their Sin and Misery.

Annotation on Chap. V.

- (1.) See Gen. 20. 7. and 42. 18. and 45. 18.
 Deut. 32. 50. Psa. 37. 27. Prov. 3. 4. and
 4. 12. 54. 14. John 2. 19. and 13. 27.
 See

See the first part of this Essay, Chap. (2.)
10. Pag 163. para. 9. fig. 14 and 15.

See *Gregor. de Valent. Tract. de fi-* (3.)
de D. 1. Q. 3. p. 2. Ad. 3, in *Thom.*
2. p. 107. P. Martyr. ad 2 King. 5.
Zanch. T. 4. l. 1. C. 17. G. 11. A-
ref. l. p. 729. Rivet T. 2. in Psal 16.
f. 49.

See *Walther. Cent. Miscel 11. 6. p. 102.* (4.)
Dorsch. Theol. p. 1. C. 6. Danhaver. Theol.
Consc. T. 1. p. 652 & Col. de Cal. p. 397.
& Loc. Catech. p. 3. p. 440. Dilher.
Disp. 16. and 22. p. 476. and 747.
Thil. Medal. p. 436. Saubert, &c.

Vatablus and several other have re- (5.)
mark'd, that the Hebrew Conjunction
and particle *velo*, must be taken inter-
rogatively in this and several other
places of Scripture : See part. I. of this
Essay, Chap 9. Paragraph. I. Pag. 128.
Fig. I.

CHAP.

C H A P. VI.

Some Texts relating to the Justice and Goodness of God clear'd and explain'd.

IT is certain that there is no less danger in throwing weak and scrupulous Persons into despair, than there is in opening a Door to Libertinism : For which reason we can't be too cautious in keeping a just mean between these two extremes. It were tedious to insist upon all the faults of Translations, with respect to this matter ; I shall therefore only set down some of the most important and remarkable of them.

I. The Curse which our Saviour pronounc'd against the Fig-Tree, with the Reasons annex'd to it, as the Translations render'd it has always seem'd unaccountable to all thinking Men, and altogether incompatible with the Goodness of God. *And seeing a Fig-Tree a far of having Leaves, he came, if haply he might find any thing thereon : And when he came to it, he found nothing but Leaves ; for the time of Figs was not yet. And Je-*
sus

Jesus answered, and said unto it: Let no Man eat Fruit of thee hereafter for ever, Mark 11.

13. But this obscurity and scandal is owing Exor. Sacr. lib. 2. c. 6. to the ignorance or carelessness of the Translators. For as the Learned *Heinsius* has observ'd after the *Saxon* Version, they should have Translated, *For where he was, it was the time of Figs*, as is likewise clear from the consideration of the whole Story. This Fig-Tree where our Saviour did look for Fruit, did manifestly represent the *Jews*, among whom he might have expected some Fruits of Piety and Holiness, they having wanted neither means nor motives to convince them of their Folly, and to bring them to a better mind. For besides the Instructions they received in their Synagogues, God sent them *John* the Baptist, as another *Elias* to declare to them, that unless they brought forth Fruit meet for repentance, the Ax was laid to the Root of the Tree to cut it down, that it might be thrown into the Fire, and at length *Jesus Christ* press'd them to repentance by his Doctrine, by his Example and Miracles, back'd with the most fearful Threatnings of utter Destruction and Ruin. So that there was nothing more just, than the Curse that was pronounc'd against this Fig-Tree,

Fig-Tree, against the Jewish Nation.

II. One can scarce read, without terror, and without conceiving strange Notions of God, whom the Scripture every where represents so good, so indulgent, and so merciful, what the Translators say, *Matt. 12. 36. That every idle word Men shall speak, they shall give account thereof in the day of Judgment.* This indeed is capable to throw the most pious Man into despair, since he can't but be conscious to himself of having spoken multitudes of idle words, and since it is absolutely impossible to avoid speaking of a great many things which are of no use or advantage. It is truly to be lamented as has been observ'd already in the first Part of this Essay, that of several Senses, which the terms of the Original do admit, Translators seem to have conspir'd together to chuse that which is least probable, and that which is directly contrary to the nature of Religion, and of the Gospel, which is the Law of Charity and Holiness. There is none who has the least knowledge of the stile of the Hebrew and Greek, but knows that the

(1.) word which is render'd *idle*, do's likewise signify wicked, false or hurtful. The *Septuagint* imploy's it frequently in this sense, translating the Hebrew word which signifies

signifies Falshood or Lying, by the Greek word which is in question. The Latins also imploy the word which signifies unprofitable to exprefs a thing that is pernicious and hurtful, and 'tis not to be doubted but it is in this sense that *Idols* are called *Vanities*, and the *works of darkness* are called *unfruitful*. *Acts 14. 15. Eph 5. 11.* The *Jews* also make use of a word which they commonly translate *light* or *inconstant*, but is always to be understood of a *lightness* or *inconstancy*, which is attended with wickedness. 'Twas a Proverb among the *Rabbies*, *That the Spirit of God never resides in a light head nor with idle words*, by which they understand that wicked thoughts and words do banish away God's Spirit. They say, *that a Man ought not to pronounce indecent words in the presence of his Wife, because he shall be condemn'd for having us'd Light (that is unchast) discourse to her.* And they remark farther, that by idle words or idle Discourse we are not to understand a Discourse and words which serve for nothing, but only such as cannot be heard without offending God, and at which a good Man must stop his Ears, which is a custom they observe when they hear Blasphemy. 'Tis in this sense that *Solomon* prays God, as it is in the

Original, to remove far from him Idle Discourse, Prov. 30. 8. and when God forbids to take his Name in vain, 'tis clear that he forbids the Blaspheming of it.

It is evident therefore that the words should be render'd, *That every false or pernicious word that Men shall speak they shall give account thereof in the day of Judgment*: And in this there is nothing but what is most worthy of the Wisdom and Justice, nay and even of the Goodness of God. But it is to be observ'd further, that some Manuscripts have a word which always signifies *Wicked*, and I don't see why this Reading should not have been preferr'd to the other, since it is plain from the thread of our Saviours Discourse, that he spoke of the Blasphemy of the incredulous Jews, against the Holy Ghost. Whoever desires to be more fully convinc'd of this, may consult *Hammonds* Annotations and *A. Moor's* and *Keuchen's* remarks on the New Testament.

Luke 17.
10.

III. The Versions say: *That when we have done all that God commanded we should say we are unprofitable Servants.* From which *Libertins* conclude that it is in vain for Men to trouble themselves about the Duties of Religion, since after all their

their pains and labour they can do nothing that's useful or profitable. But the blame of this is to be laid on the Translators, who have committed two considerable faults in rendering thole words. For, first the word *Servant* is too general, and doth not properly enough express the word which is in the Original. The Scripture plainly distinguishes two sorts of Servants, one of which were absolutely Slaves, and of such this Text speaks: The other sort were on Wages and served for Hire, and don't come under our present consideration. For which cause we ought almost always to imploy the word *Slave* instead of that of *Servant*, which the Translators have affected, but do's not sufficiently express the Quality of the Persons they speak of. The other fault of the Versions of this Text is. in the word *unprofitable*. For this signification of the Greek word can't have place here, because it would make the Text an evident falshood, whatever way we take it. Shall we say with *Venerable Bede de Lyra*, &c. that they who should exactly obey the Commandments of God should be unprofitable Servants; because they had added nothing to his Greatness of Dominion? But

besides that this unprofitableness should be the necessary Consequence of the Greatness of God, and his independency of all created things, and so could not be charg'd on those Slaves, because 'tis supposed they had done their Duty: Besides that I say, This is directly contrary to the Parable whence *Jesus Christ* draws this Conclusion. For he says of such a Slave: That he has plow'd his Masters Field; That he has fed his Cattel: That he has made ready his Supper, and serv'd him till he had Eaten and Drunken. And pray was all this Unprofitable to the Master, to whom our Saviour compares God?

In effect let Men be as Mystical as they will, let them plunge themselves in *Inanition*; if they have but the least Sincerity, they must acknowledge that the Holy Scriptures give us other Notions of Piety and Obedience than of a thing of no value, or that contributes nothing to the advancement of God's Glory: And 'tis dangerous Hypocrisy, to imagine that there is either Pride or presumption in looking on the Execution of Gods Commands, as a thing which he Loves, and looks upon as very useful for the Establishing of his Kingdom, and manifesting

festing of his Honour and Glory. Men cover this fancy with a pretence of humility, and most of the Ancients as *Origen*, *Chrysostome*, *St. Jerome*, &c. did believe that this Judgment which Jesus Christ makes of the most exact Obedience to the Divine Laws, is rather a profession of Modesty recommended to Christians, than an Opinion which they ought to have of their own Behaviour, if they were so happy as to attain to the suppos'd perfection. But how can this pretended Modesty be compatible with Sincerity, the chief of Virtues, with true Modesty or with Humility, which do's not consist in dissembling or denying the Truth, but only in having just and moderate thoughts of ones self? Indeed if these explications did stand, then Christ must have commanded his most perfect Disciples to be Hypocrites and Lyars. For those that obey God, are not unprofitable to him with respect to his Glory, nor with respect to his designs; for those who had improved the Talent he intrusted them with, receiv'd from his own mouth the praise of being *good and faithful Servants*, *Matt. 25. 21, 23.* and the Apostle tells us, that if a Man purge himself from iniquity, he shall be a Vessel unto

Honour, Sanctified and meet for the Masters use, and prepared unto every good Work, *2 Tim.* 2. 21. Nor are such Persons unprofitable to themselves, since by this means they escape those chastisements and punishments which they must unavoidably have fallen under if they had neglected God's Will, and because they put themselves in a Condition of obtaining his favour and protection here, and an infinite and unspeakable Happiness hereafter. In a word, this Translation of the Text infinitely degrades the Grace of God, under pretence of exalting it. What! The grace of God, which is the principle which enables us to fulfil the Will of God, must it serve for no more but to put us in a condition to confess that we are miserable slaves, unprofitable to God and to our selves, when we have obeyed all his Commandments? What strange Divinity!

(4.) Were it not then infinitely more natural and reasonable, to have recourse to the other signification, which the Scripture it self often gives to the word which is render'd *unprofitable*? The Septuagint makes use of it to Denote a Person who is vile, abject and despised. *Mical* having told *David*, that he had exposed himself to the Contempt of his Courtiers by dancing

cing before the Ark ; He Answer'd, *I will yet be more vile, &c.* where the same word is used, as in the Text in hand, and there is not the least doubt, but they design'd it to express the true signification of the Hebrew word, which signifies, *That which is mean, and very little esteem'd.* Why then should we not render the words thus.— *When you shall have done all that is commanded you, say we are his poor, weak Slaves, or we are his Slaves who are despised, we have done that which was our duty to do,* after the Learn'd *Heinsius* who (5.) can't be suspected of prejudice on this head? This Translation would put an end to the several passionate Disputes which have happen'd on this subject, without the least Injury to Truth or Piety.

IV. The learned *Bochart* could not without horror read, what the Versions make the Scripture say, 1 Sam. 6. 19. *That God smote fifty thousand and threescore and ten Men of the Inhabitants of Bethshemesh, because they had looked into the Ark.* For he could not imagine that God who is Goodness it self, could have made such Slaughter of those who received the Ark with Joy at its return, and offer'd several Sacrifices to God on that Account. Besides he could not conceive that there

could have been such a multitude of People in a Village on the Borders of *Judea*. These considerations inclin'd him to follow the Opinion of *Josephus* who says, that God only smote seventy Men, and he proves that the Text says, no other thing, and that it should be Translated: And he smote threescore and ten Men of the People of *Bethshemesb*, viz. Fifty Men of a thousand which answers exactly to the Hebrew: And he shews that it is not usual in the Hebrew Tongue, to make the Thousands to go before Inferior Numbers for making up a Total Sum, but that they constantly begin with the lesser number and end with the greater, as *St. Jerome* has likewise observ'd in speaking of *Daniel's* seventy Weeks.

Annotations on Chap VI.

(1.) As *Exod.* 5. 9. *Hoseah* 12. 1. *Micah* 1. 14. *Habak.* 2. 3. *Zeph.* 3. 13.

(2.) *Velleius Paterculus* says, that *Clodius* was assassinated, *exemplo inutili, facto salutari. lib. 2.*

Vel nos in mare proximum

Gemmas & lapides aurum & inutile,
Summi materiam mali,

Mittamûs. Horat. Carm. l. 3. Ode 24.

And

And Cicero and Titus Livius make use of the word *Inutile* in the same sense, calling a pernicious Citizen, *Civem inutilem*.

R. Fona, L. Timoris, Gemora ad Cetera (3.)
moth.

The *Septuagint* 2. Sam. 6. 22. Render (4.)
the Hebrew word *Schepbel*, which signifies a thing that means by the Greek word *Achreios*, and Ezek. 17. 6. by *Mikros*, *little*, and Ezek. 17. 4. by *Aithenes*, *infirm* or *weak*. Hence the Hebrew words *Miphloth* and *Schepbel*, signify a *mean condition*, and a *thing that's weak*.

Exercitat. S. lib. 3. pag. 171. ad Luc. (5.)
17. 10.

Nec nos (inquiunt prisci Judæi) moveat, quod primum numerentur Septem Hebdomadæ, & postea Sexagintæ duæ & postea una, quæ in duas partes dividitur: Est enim hoc Idioma sermonis Hebræici, & antiquorum sermonis Latini, ut ante minorem numerum supputent & postea majorem. Verbi gratia, nos Juxta Proprietatem Linguae nostræ dicimus, Abraham vixit annis centum Septuaginta quinque, illi é contrario loquuntur; Abraham vixit annis quinque & Septuaginta & Centum. i. e. Nor are we troubled, to find that seven Weeks are first mention'd, and then sixty two, and then

then one, which is divided in two parts. For 'tis the *Idiom* of the Hebrew Tongue, and likewise of the Latin in the most Ancient Writers of it, to name the lesser number first, and afterwards the greater. For Example, we say now according to the Propriety of our Speech, *Abraham Lived One Hundred Seventy and Five Years*: They on the contrary said *Abraham Lived Five Years and Seventy and an Hundred. Hieron. in Dan. Heb.*

C H A P. VII.

Several seeming Contradictions Rectified.

I. **T**HE Versions make Our Saviour, *Matt. 6. 8.* command his Apostles *to take nothing for their Journey save a Staff only*, whereas *Matt. 10. 10.* they are forbid *to take a Staff*. Our Translators to resolve this difficulty render *Staves* in the plural Number as if they were only forbid to carry more than *one Staff*. But this Translation is contrary to the word in the Original, which is in the *Singular*

Singular Number, and signifies only one *Staff*. It is true indeed, that *St. Luke* 9. 3. in our Greek Testaments, this word is in the *Plural Number*, but such of them as have Marginal Notes, mark it in the *Singular Number*, on the Margin, to shew that it is so read in some Copies. But suppose we should read that the Apostles were forbid to take *Staves*, yet the meaning must be, that none of them was to have a *Staff*, or else we must suppose, that they were forbid to have any more than one *Staff* a piece; or more than one *Staff* between them all. But what service could one *Staff* do them all, tho' they were to go one way, but especially since they were to be separated? And more *Staves* than one a piece would only be troublesome to them. So that such a prohibition as this would be altogether superfluous. In a word, the Grammatical sense of *St. Luke* in some Copies, and of *St. Matthew* in all, and the plain and natural meaning of the Evangelists, whatever number the Greek word be off, is contrary to that of *St. Mark*, as render'd by our Translators. But *Heinsius* has observ'd, that the Greek Particles which we render by the words *save only*, should be render'd, *No not*; So that the words
of

of St. Mark must run thus: *And Comman-
ded that they should take nothing for their
Journey, no not a Staff*; which perfectly
agrees with the other Evangelists.

II. Our Translation and that of *Gene-
va*, seem to represent *Herod* as a Prince
who respected *John* Baptist, and had a
great esteem for all that he said, *Mark* 6.
10. Tho', in St. *Matthew*, and St. *Luke*,
he is represented as a wicked Wretch,
whom nothing but the fear of the People,
that look'd on *John* as a Prophet, did hin-
der to put him to Death, *Matt.* 14. 5.
Luke 3. 19. 20. But we are to consider
that the *Greek word*, which the *Geneva
Version* Translates to *reverence*, and Ours,
to observe signifies, *to keep Prisoner* or *to
observe with an ill design*. We must con-
sider farther that *R. Stephanus* and *Beza*
had some Greek Copies, wherein instead
of the words which we render, *He did
many things*, there are words which signi-
fy, *He was much vexed, or troubled*:
Which indeed much better represent the
Temper of that dissolute and wicked
Prince. *Josephus* the Historian observes,
that *Herod*, had put *John* the Baptist to
Death, because he thought that the People
were altogether led by him, which is an
Argument that he did neither respect him,
nor

nor hear him gladly nor do many things for love of him. This Text then should be thus Translated. *For Herod feared John, knowing that he was a just Man and a Holy, and he kept him Prisoner or kept a watchful Eye over him, and having hear'd him he was much perplexed, tho' he hear'd him peaceably.*

III. The Translations make St. Matthew and St. Luke contradict one another very grossly, in relating the Death of Judas. They make the one say, *That he hanged him*, Matt. 27. 5. and the other, *That he fell headlong, burst asunder in the midst, and that all his Bowels gushed out.* Acts, 1. 18. This has obliged Interpreters to run to several Conjectures, equally ridiculous and groundless. Some, with *Theophylact*, say, that he hang'd himself on a Tree, but that the Branch yielding and falling to the Ground, he could not strangle himself, and therefore set himself loose again; but that afterwards he fell into a Dropsy of which he burst and died. Others, with *Euthymius*, on the Authority of *Papias*, pretend, that having been seen by some when he was hanging, they took him down and sav'd him, but that afterward, he went to a secret steep place, whence he thrust him-

himself head'long, and then swel'd and burst. *Maldonat* rejects these Fables, to make way for a no less foolish and uncertain Conjecture of his own. He pretends that *Judas* threw himself from some place higher than his Gibbet, and that the Rope having broke, he fell to the Ground and burst, or that his Belly swel'd, as it commonly happens to such as dye in that manner, and that a little after his Bowels burst out: Nor do they fail to find a Type of this imaginary accident of *Judas*, in the Person of *Achitophel*, who, as the Translations affirm, did likewise hang himself, 2 *Sam.* 17. 2,

But I. Some of the most Learned Jewish Doctors affirm that *Achitophel* did not hang himself, but that he was stifled to death with grief, and it seems that the LXX did not think the original word signified any thing else since they translate it, by the same word which *St. Mat.* makes use of in speaking of the Death of *Judas*. It is not probable that *Job* wish'd to be hang'd *Job* 7. 15. whatever the Version say, For the Hebrew word he imployes signifies properly *Stifling*. Nor is there any appearance that *Sara* the Daughter of *Raguel*, would have strangled her self, when

when she was reproached by her Fathers Servants *Tob. 3. 10.* tho' She makes use of the same Word imploy'd by the *Septuagint*, and *St. Matthew* in speaking of the Death of *Achitophel* and *Judas*, since such a design is contrary to the truth of the History, and that Piety which she shews in the Verses immediately following. Secondly, All that *Salmasius* has collected from the Greek Authors to prove that the Greek word signifies *to hang*, proves much rather that it signifies, *to die of the Squinancy or of Grief*, as several Learned Men have shewn. We must therefore render the foresaid Text of *St. Matthew*, *Job*, *Samuel* and *Tobit*, Thus. *And Judas departed and went and Died of Grief, or of the Squinancy, My Soul chooseth to stifle with Grief, And -- Achitophel ---- was stifled with Grief. And Raguel wish'd to have been stifled with Grief,*

(1.)

But if the Translators have been mistaken in this circumstance of the Death of *Judas*, They have been no less so in rendering, *That he fell down (or thrust himself) headlong*; For the words of the Original only signify, that he fell on his Face, as several Learn'd Men have observ'd. And what *St. Luke* adds, *That he burst asunder in the midst and that his Bowels*

(2.)

Bowels gush'd out, agrees very well with what Physicians observe, that those who dye of the Squinancy, sometimes burst asunder. We must therefore Translate, *And having fallen on his Face he burst asunder, &c.*

IV. The Translations make our Saviour say of the Hypocrites, who sound a Trumpet when they give Alms; and who love to pray standing in the Synagogue, that they may be seen of Men, *That they have their reward*, Mat. 6. 2. 5. 16. whereas in the first verse he plainly says, that they who do their Alms to be seen of Men, *have no reward*. Its true indeed, that Interpreters observe; that these Hypocrites only receive their reward from Men, and not from God. But why should we run to a forc'd and allegorical Sense, which stands in need of a distinction to make it pass, when there is a clear and natural sense which perfectly expresses the Terms of the Original? The word which we render by the word *have* signifies in the best Authors to *hinder* or *oppose*, So that the plain and natural Translation of our Saviours words is this, *Verily I say unto you they hinder their reward*; and we should likewise render, *woe unto you rich for you hinder*

hinder your consolation. Luke, 6. 24. as *Norton Knatchbull*, has remark'd after the *Æthiopick* Version.

V. Our Translations make our Saviour say, *To sit on my right Hand and on my left, is not mine to give, But it shall be given to them for whom it is prepared of my Father*, Matt. 20. 23. which plainly contradicts several other Texts of the New Testament, where our Saviour is said, *To have all power given him both in Heaven and Earth, and to have all Judgment committed to him by the Father, &c.*

Interpreters are at no small pains to reconcile this, and to answer the *Arrians*, who from the Text under consideration, did conclude, that the Son was not equal in power to the Father. *St. Austin* affirms, that these words of our Saviour, relate only to his Humane Nature. Others say, that they relate to the design of his coming to the World, which was not, to distribute Kingdoms and Crowns, as the Mother of *Zebedees* Children thought it was. But this do's not answer the Question. For she did not enquire by what power either Divine or Humane, nor by vertue of what Office, he should grant her the favour she desi-

red for her Sons, but only desir'd that the favour might be grnted, as *Hackspan* has observ'd. We must therefore look for another Solution and observe, That our Saviour do's not say absolutely, that *it was not his to give to sit on his Right Hand and on his Left*, as the Versions seem to imply, but only that he could not grant that favour, or that it was not fit or Reasonable to grant it, except to those for whom the Father had prepared it, That is, *to those who should overcome the World and its Lusts*. Rev. 3. 21. The *Septuagint* often translate the words of the Ori-

- (4.) ginal which signifies, *It is decent, reasonable or fit*, and *it is undecent, unreasonable and unfit*, by words which answer to these, *'Tis thine, 'tis mine*; and *'tis not mine, 'tis not thine*. And the Greek word *Alla* signifies, *except*, in several
- (5.) places of Scripture, not to mention that the words *it shall be given*, are not in the Original, but have been supply'd by the Translators to make up their mistaken meaning. The words then should be render'd, *but to sit on my Right Hand and on my Left I cannot give, except to those for whom the Father has prepar'd it*.

VI. One can scarce, without having some extravagant notion, read, *That the Disciples*

Disciples brought the Colt and the Ass, and set Jesus on them, Matt. 21. 7. Nor can we compare what is said Matt. 26. 8. and Mark 14. 4. that some were filled with Indignation, to find that the Jews allowed Mary Magdalen to waste so much precious Ointment in anointing him, with what is observed, John 12. 4. That only Judas was offended at it, without fancying some Contradiction between the Evangelists. The same difficulty occurs when we compare Matt. 27. 44. where 'tis said, That the Thieves who were Crucified with Jesus cast the same in his Teeth, with what we find, Luke 23. 39. That only one of the Thieves reviled him, and that the other appear'd in his defence.

It is true indeed, that Commentators reconcile those seeming Contradictions by shewing, that the *Plural Number* is imployed in those places for the *Singular*, which is very common in the *Stile* of the Hebrews. As for example, when it is said, *That the Ark rested on the Mountains of Ararat, Gen. 8. 4.* That is, on one of those Mountains; *That God overthrew the Cities where Lot dwelt, Gen. 19. 29.* That Jephtha was buried in the Cities of Gilead: and when a Colt is called *the foal of Asses.* Zach. 9. 9. Several other

examples of this nature may be found in *Glassius Grammat. S. F. 3. C. 17.* But were it not much more reasonable to make those difficulties disappear in a Translation design'd for the People, who are strangers to these Rules of Criticism, as our Translators have done in the two last of the foremention'd examples, than to give Men occasion to have mean and low Thoughts of the Scripture. We must therefore Translate, *That the Disciples set Jesus on the Colt, That one of his Disciples was filled with Indignation at Mary Magdalen's wasting so much Ointment; That one of the Thieves who were Crucified with him reviled him, &c.* For the same reason we should Translate, *Matt. 24. 3. And as he sat on the Mount of Olives, one of his Disciples came to him privately saying, &c.*

VII. There are likewise some Contradictions to be found in the Original, which have happen'd by the Negligence of Translators. But then it is by no means excusable to leave them in a Translation.

All Interpreters are puzzled to Justify what all the present Copies make *Isaiah* foretell, Chap. 7. v. 8. *And within three-score and five years Ephraim shall be broken,*
that

thai it be not a People. St. *Jerom* after some *Rabbies* pretends that we are to take the beginning of these years from the prediction of *Amos*, or from the 25 year of the Reign of *Uzziah* King of *Judah*, to the carrying away of the ten Tribes by *Salmanassor*, King of *Affyria*, which happen'd the ninth Year of the Reign of *Uzziah* last King of *Israel*, which makes exactly threescore and five Years; As if *Isaiah* would have said, That *Samaria* should be destroy'd, as *Amos* has foretold sixty and five Years before that Captivity. But *Isaiah* imployes the period of time which he speaks of, to denote precisely the time to come, and not the time past, and yet there were but eleven years from *Isaiah's* Prediction to the Desolation of the Kingdoms of *Israel*. This made *Grotius* say, That the Transcribers had been mistaken, and writ *Scheschim* in the Plural Number, which signifies Sixty for *Schesch*, which signifies but Six; and *Bochart* observes, that they have committed the same mistake in some other places of Scripture. So that *six* and *five* make up the Eleven years which happen'd from the Prophecy to its accomplishment. Or it may be said that the word *Scheschim*, in the Plural is ta-

(6.) ken for the Singular, which is usual in the Hebrew Language, as Criticks have observ'd. We must therefore translate with *L. Capellus* and *Grotius*, *within six and five Years*, or within Eleven Years *Ephraim* shall be broken to be no more a People.

VIII. Transcribers must necessarily have been mistaken, in what is said of *Abaziah*, *that he was two and forty Years old when he began to Reign*. For if this had been true, *Abaziah* must have been born two Years before his Father, for it is observed at the end of the preceding Chapter, that *Joram* his Father, was but forty years old when he died. This circumstance is likewise directly opposite to *2 Kings* 8. 26. where it is plainly mention'd, *that Abaziah was but two and twenty Years old when he began to Reign*. The

(7.) most Learned Interpreters do acknowledge, that this difficulty cannot be resolved without admitting of a fault in the Transcribers. Some think that the words should be render'd, *That Abaziah Reigned to the Age of forty four Years*. But this is plainly contrary to the Text, which says, *that Abaziah was two and forty old when he began to Reign*; And is likewise liable to several other difficulties.

Others

Others as *Junius* and *Broughton*, think that the 42 Years don't relate to *Abaziah* but to the Kingdom of *Israel*, since it fell into the Family of *Omri* whence *Abaziah* was descended; *Omri* having reigned six Years after *Asa*, 1 *Kings*, 16. 23. and his Son *Ahab* two Years, and *Joram* his Son twelve Years, which make in all forty two Years, and that then *Abaziah* King of *Judah* began to Reign. Nay *Junius* pretends that these 42 Years, regard the Person of *Omri*, and that we should translate this verse, *Whose Mother was called Athaliah, Daughter to Omri, who was 42 years old when Abaziah his Grandson began to Reign.* And the Admirable Arch-bishop *Usser* thinks we should render it, whose Mother was called *Athaliah*, (the Daughter of *Omri*) Aged forty two Years when her Son *Abaziah* began to Reign. But this transposition is plainly forc'd, and cannot satisfy the Mind. Besides that 2 *Kings* 8.26. might be transpos'd after the same manner, and then the Kingdom of *Israel* must have been only 22 Years, in the Family of *Omri*, or *Omri* or *Athaliah* must have been only 42 Years Old when *Abaziah* began to Reign.

(8.) It seems then more reasonable to acknowledge that there is a fault crept into the Text, by the Negligence of Transcribers, who have writ 42 Years instead of 22. This Solution seems to be the most probable, because of the near resemblance which is between the numeral Letters, by which those two numbers are expressed in the Hebrew; there being nothing more easy than to write *Mem Beth* for *Caph Beth*, the first of which signify 42 and the second 22. The agreement of the *Versions* makes also for this Solution, the *Septuagint* in several Copies, as those of which *Nobilius* speaks, the Manuscripts of *Oxford* and *Cambridge*, and of *P. Junius*, and that of *Rome* corrected, and the *Syriack* and *Arabick Versions* do retain the number 22. The *Syriack* Bibles, which the Church of *Antioch* made use of in the beginning of Christianity, and which were not translated from the *Septuagint*, but from the purest Hebrew Text, of which the Learned *Usher* had a Copy transcribed from that of the *Patriarch* of *Antioch*, retains also the same number. The *Arabick Version* of *Antioch* or of *Mount Sinai*, and that of *Alexandria*, agree likewise with the former, as the famous *Cornelius a Lapide* was

was formerly assur'd of at *Rome*, by *Ser-
gius Rissus Maronita*, Arch-bishop of *Da-
mascus*. However it be, those conjectures
and Explications suppose that the Ver-
sion of this Text wants to be corrected
whatever way we take it. The Hebrew
and Greek Texts have often been reformed
upon less solid grounds, and if most
Versions have undertaken to translate a
word in *St. James*, which constantly sig-
nifies to kill, by a word which signifies to
envy, by changing the Greek Verb *Phonou-
ete* into *pthonete*, *James* 4.2. against the ge-
neral consent of all Manuscripts, it may be
thought unreasonable to reject an amend-
ment which seems so visibly necessary.

IX. For the same reason some Inter-
preters have thought, that there's a fault
crept into the Original by the negligence
of Transcribers, where 'tis said that *Solo-
mon had forty thousand stalls of Horses for
his Chariots*, 1 Kings 4. 26. And that
*the Philistines gathered themselves together
to fight against Israel with thirty thousand
Chariots*, 1 Sam. 13. 5. Or that we must
Translate *Arbagnin* and *Schelischim*, which
are of the Plural Number, and signify
elsewhere *forty* and *thirty*, as if they were
in the Singular, where they only signi-
fy *four* and *three*. For we find that *Ez-*

ra, relating the same History mentions only *four thousand* stalls ; and suppose that *Solomon* had four Horles to every Chariot, (tho' Chariots of War consisted commonly of two) every Horse must at least have had three or four Stalls ; he having in all but a thousand and four hundred Chariots, 1 *Kings* 10 26. and 2 *Chron.* 1. 14. But this is altogether improbable, and contrary to the common Custom, which does not allow several Stalls for one Horse, but on the contrary several Horses for one Stall.

- (9.) Nor is it at all likely, that the *Philistins* had Thirty Thousand Chariots of War, since *Shishack*, who is thought to have been the same with *Sesastris*, the most powerful of all the Kings of *Egypt*, had but twelve hunder'd, 2 *Chron.* 12. 3. and since *Pharaoh* had but six hunder'd, and all the other Princes whose Equipage is related in the Scripture much fewer,
- (10.) as may be seen in a great many places. For which Reason the *Syriack* and *Ara-bick* Versions have given the *Philistins* but three thousand Chariots. To those considerations we may add, that the Cavalry was always more numerous than the Chariots of War, and yet that they had no more than six thousand Horsemen.

X. 'Tis

X. 'Tis according to the same principle, that several Learn'd Men have thought, that we should rectify, 1 *Chron.* 19. 18. where 'tis said, that *David* put to flight seven thousand Chariots of the *Philistins*, since we find they were but seven hundred Chariots, 2. *Sam.* 10. 18. And 'tis for the like reasons that others have thought, that the forty Years mention'd (11.) 2 *Sam.* 15. 7. must be reduced to four Years only, which are to be reckon'd from the time of *Absolems* re-Establishment in the City of *Jerusalem*, or from his Reconciliation with his Father *David*, to the time in which he asked leave to go and pay his Vow.

XI. St. *Stephen* says, that *Abraham* after the death of his Father, removed from *Charan* to the Land of *Canaan*, *Acts* 7. 4. and *Gen.* 12. 4. its said, That *Abraham* was seventy and five Years Old when he departed out of *Charan*, and *Gen.* 11. 26. 'tis said that *Terah* was seventy years old when he begot *Abraham*, and verse 32. that he died being two hundred and five years Old. But at this rate, *Terah* must have liv'd sixty Years after *Abraham's* going from *Charan*. For seventy five, the number of *Abraham's* Years when he left *Charan*, being added to seventy,

venty the number of *Terahs* Years when he begot *Abraham*, make One Hunderd and Forty five Years only, whereas 'tis said that he lived Two Hunder'd and Five Years. Interpreters are strangely puzzled to reconcile this, but 'tis more natural to acknowledge with *Norton Knacthbull* that there is a fault crept into the Text of *Moses*, and that of the Two Hunder'd and Five Years, which are given to *Terah* when he died at *Charan*, he only lived a Hundred and Forty Five, according to the *Samaritan* Version and the *Samaritan* Chronicle, which without doubt do agree with the Hebrew Copy, from which they were translated.

All interpreters acknowledge that there is an unsuperable difficulty in what the Versions make *St. Stephen* say, *Acts* 7. 15. 16. So *Jacob* went down into *Egypt*, and died, he and our Fathers, and were carried over into *Sychem*, and laid in the Sepulcher that *Abraham* bought for a sum of Money, of the Sons of *Emmor*, the Father of *Sychem*. For (1) This Version supposes that *Jacob* was transported to *Sychem* with the Fathers; contrary to the Authority of Scripture, which expressly says, that *Jacob* was transported a long time

time before the going out of *Egypt*, and that he was buried by his Sons in the Cave of the Field of *Macpela*, which *Abraham* bought with the Field for a possession of a Burying place, from *Ephron* the *Hittite*, Gen. 50, 13. II. This Version supposes, that *Abraham* bought the Sepulcher from the Sons of *Emmor*, contrary to the truth of the History, which says that he bought it from *Ephron* the *Hittite*, and that it was *Jacob* that bought one from the Sons of *Emmor*. III. It supposes that *Emmor* was the Son of *Sychem*, contrary to the truth of the same History, which plainly says that *Emmor* was the Father of *Sychem*, and therefore our Translators have very well inserted the word *Father* between *Emmor* and *Sychem*, Gen. 33. 19. IV. It supposes that the Fathers were bury'd at *Sychem* against all probability; for according to reason and the custom of those times, they must have been bury'd in the same place with their Forefathers, that is to say at *Hebron*, since *Jacob* after his death was laid in the Cave of the Field of *Macpela*, which *Abraham* had bought for a Burial place, without doubt for his Family, according as *Jacob* himself says to *Josepb*, *But I will lye with*

my Fathers, and thou shalt carry me out of Egypt, and bury me in their Burial Place, Gen. 47. 30, 31. where they Buried Abraham and Sarah his Wife, where Isaac was buried with his Wife Rebecca, and where I buried Leah, Gen. 49. 38.

'Tis then very probable, that the Sons of *Jacob* were buried in the same Grave with *Jacob* and *Leah*, and that *Joseph* only was buried at *Sychem* (according to the Oath which he took of the Children of *Israel*, *Gen. 50. 25.*) in a parcel of Ground which *Jacob* bought of the Sons of *Emmor* the Father of *Sychem*, for a hundred Lambs, and it became the Inheritance of the Children of *Joseph*, *Jos. 24. 32.* There is nothing that can be oppos'd to this but the Conjecture of *St. Jerom*, who says that the Brethren of *Joseph* were buried at *Sychem*: But to him we may oppose *Josephus*, whose Authority is no less to be valued in a Matter of Fact which concerned his own Nation, and who says expressly, that the Brethren of *Joseph* dyed in *Egypt*, and that their Sons and Grand-sons carried and buried their Bodies at *Hebron*, to wit, in the Cave of the Field of *Macpelah*, which is *Hebron*, which was made sure unto *Abraham* for a Possession of a Burying-place by the
Sons

*Epitaph
Paulæ.*

*Antiq Jud.
l. 2.*

Sons of *Heb*, Gen. 23. 19, 20. But that the *Bones of Joseph* were carried into Canaan by the Hebrews when they came out of Egypt, according to the Oath which Joseph took of them. This Relation of *Josephus* has nothing that can be suspected, nor that is contrary to the Sacred History, and the *Hebrews* did nothing upon this occasion contrary to their Duty, or contrary to Reason; they first buried the *Bones of Joseph* at *Sychem*, perhaps to distinguish him from his Brethren, because he had been Governour of all *Egypt*, and they carry'd from thence the *Bones of his Brethren* to bury them at *Hebron*.

Interpreters have run to several violent Remedies, to justify this Version, and to solve those Difficulties. Some (13.) have not scrupled to acknowledge, that there is a fault crept into the Original, and that we must put the Name of *Jacob* in the place of that of *Abraham*, or take the word *Abraham* in the Genitive, which would then signify the *Grand-son of Abraham*, to wit, *Jacob*; or that we must take this Name for a Patronymick, which would likewise denote *Jacob*, or that we must quite blot it out, and that it is the Production of some ignorant Person,

Person, who not knowing who had bought the Sepulcher, had put the word *Abraham* on the Margin over against the Verb *bought*; which Transcribers no less Ignorant had afterwards brought into the Body of the Text. Others don't

(14.) attribute this fault to St. *Luke* for fear of weakning the Authority of the Holy Scriptures, but to St. *Stephen*, whose Memory was disturb'd upon that occasion, and made him confound *Abraham's* Purchase with that of *Jacob*. But not to insist on the particular Refutation of those Opinions, it's sufficient to observe, that we cannot suppose that either St. *Luke* or St. *Stephen* could have been deceived without giving advantage to Deists and Libertines, and without contradicting the Holy Scripture, which represents them as guided by the Holy Ghost, who could not suffer them to fall in a Fault of this Nature, which the *Jews* had not fail'd to magnifie. 'Tis much more natural to Translate the Text with *Lodovicus de Dieu* and *Norton Knatchbul*. So *Jacob* went down into *Egypt* and died, he and our Fathers, and were carry'd over into *Sychem*, and laid by the Sons of *Emmor* the Father of *Sychem*, in the Sepulchre that *Abraham*
bought

Bought for a Summ of Money. This Version has nothing but what's agreeable to the Terms of the Original, and to the Truth of the History, and could give no occasion to the Prophane to cavil, or to the Pious to doubt.

Annotations on ChapVII.

See *Heinsius Exerc. Sac.* pag. 77, (1.)
247, 248. *Grotius* and *Hammond* in *Loc.*
&c.

As *Erasmus*, *Zeger*, *Heinsius*, *Grotius* (2.)
and *Hammond*, after *Hesychius* and the
Syriack Version.

See *Homer Odyss*, S. 33. *Plutarch* in (3.)
Solon. and *de Orac. defect.* *Hesychius Dict.*
Grec. *Dionisius Halicarnassaus*, &c.

As 2 *Chron.* 13. 5. 2 *Sam.* 4. 10. *Ezra* (4.)
4. 3. *Micah* 3. 1, &c.

As *Numb.* 35. 33. *Dan.* 11. 11. *Mark* (5.)
4. 22. 2 *Cor.* 2. 5. Thus the *Syriack*, *A-*
rabick, *Ethiopick* and *Persian* Versions.
Tremellius, *Castalio*, *Gataker*, *Grotius*, *L.*
de Dieu ad *Marck* 4. 22, &c, have very
well rendred the Text.

Hence the *Syriack* and *Arabick* Versi- (6.)
ons have rendred by *three thousand* what
the Original *Hebrew* expresses by *thirty*
thousand, 1 *Sam.* 13. 5. And the *Rabbies*

say in the *Talmud*, that *ninety Days* make *three Months*, expressing the number *three* by the Word *Schelushim*, which signifies *thirty* on other occasions. *Tr. Jebamoth* C. 4. f. 48. They say also, that *Ish-mael* was put away at the age of *seventeen Years*, expressing the number of *ten* by the Word *Gneferim*, which signifies *elsewhere twenty*. *Beresch Rabba*. C. 53.

- (7.) See *Piscator*, *Allen*, *L. de Dieu*, *St. Jerom*, *Kimki*, *Abarbanell*, &c.
- (8.) See *Cajetan*, *Tornel*, *Salien*, *Scaliger*, *Grotius*, *L. Capellus*, and *Norton*, *Knatchbull ainmad*, in *Nov. Test. ad Acts* 7. 4.
- (9.) As *Lud. Capellus*, *Bochart*, *Mr. Pool*, *Syn. Crit. ad 1 Reg.* 4. 26.
- (10.) See *2 Chron.* 14. 9. *1 Chron.* 18. 4. *2 Sam.* 10. 18. *Judg.* 4. 3, 13. *2 Maccab.* 13. 2.
- (11.) As *L. Capellus*, *Bochart* and *Mr. Pool*, *Syn. Crit. ad 1 Chron.* 19. 18.
- (12.) As *Castalio*, *Grotius* and *L. Capellus*, after *Josephus*, *Theodoret*, and *Syriack* and *Arabick* Versions.
- (13.) As *Masius*, *Beza*, *Piscator*, *L. Capellus*, *Bochart*, and some others.
- (14.) As *Beda*, *Rabbanus*, and *Cano*, *Lo. Com.* l. 3. c. ult.

C H A P. VIII.

Of the Faults of Translations in rendering the Names of Trees, Fruits, &c.

T Here is no occasion on which the Versions show more inconstancy, or differ more among themselves than in the signification of the Terms of the Original, which denote *Trees* or *Plants*.

I. The *Chaldee* Paraphrase, and all the Rabbies except *Abenezra*, transform into a *Plain* the *Oak* at which God did appear unto *Abraham*, when he entred into the Land of *Canaan*, *Gen.* 12. 6. And most Versions that pretend to agree with the *Hebrew*, as those of *Geneva*, of *Munster*, of *Castalio*; of *Junius* and *Tremelius*, and our *English* Version follow their Example; but the *Vulgar Latin* transforms this *Oak* into a *Valley*. But besides that the *Hebrew* Word *Elon*, which is here imply'd signifies elsewhere always an *Oak*, the *Syriack* and *Arabick* Versions, *St. Jerome*, *Masius*, and the Version of *Zurich* have rendred it so in the

L l 2 afore-

aforecited place. Nor has the *Geneva* Version and ours Translated it other-ways, *Gen.* 35. 8. *Jos.* 24. 26. and were we to give it another Signification, we must rather make it signifie a *Valley* than a *Plain*; beause *Sychem* was Scituated in the Valley of *Aulon*, so called from the Word *Elon*, which signifies an *Oak*. 'Twas under this *Oak* that *Jacob* hid the strange Gods which his Servants kept, and the Ear-rings which were in their Ears; and 'twas likewise under it that *Deborah*, *Rebecca's* Nurse was Buried, *Gen.* 35. 4. 8. 'Twas also under it that *Joshua* set up a great Stone, *Jos.* 24. 26. and that *Abimeleck* was made King, *Judg.* 9. 6. where our Translators render it *Plain*; and 'twas under it likewise, that the Sons of the old Prophet found the Man of God sitting, *1 Kings* 13. 14.

The same fault likewise Translators have been guilty of in rendering the *Plain of Mamre*, instead of the *Oak of Mamre*, where God also appear'd unto *Abraham*, *Gen.* 18. 1. For *Sozomene* writes that this *Oak* was still famous in the time of *Constantine* the Emperor for Pilgrimages, and for an Anniversary Feast which was Solemiz'd there, that it was distant from *Hebron* but six Miles, where there were still

still to be seen some Cottages which *Abraham* had built near unto that *Oak*, and a Well which he had digg'd, and where the *Jews*, *Christians* and *Pagans* travelled every Year, either out of Devotion, or with a design to Trade. *Brochard* assures us that he had seen this *Oak*, and had carry'd home some of the Fruit and Wood of it; and he observes that its Leaves are somewhat larger than those of the *Maslick-tree*, but that its Fruit resembles an Acorn. So that it seems we should Translate *the Oak of Moreh*, and *the Oak of Mamre*, in the forecited places where they are mentioned.

II. The unconstancy of the Rabbies in the Signification they have given to the *Hebrew* Words *Sittah* and *Sittim*, has made the Authors of the *Vulgar Latin*, of the *Geneva* Version and ours keep the terms of the Original, without Translating them, in all the places where they are to be found, except *Isa.* 41. 19. where the first have Translated it by *Thorn*, and the Second by *Fir-tree*. *Fagius* having observed that the *Jewish* Doctors take this Tree, some for the *Cedar*, some for the *Wild-pine*, and others for the *Box-tree*, concludes only with saying, that the Opinion of *Aben-*

(1.) *ezra* is the most probable, who thinks that this kind of Tree did grow near to *Mount Sinai*. *Hiskani* says almost the same, adding that in the Desarts there were whole Forrests of these Trees, of which the *Israelites* made their Tabernacles, according to what is said *Numb. 25. 1. And Israel abode in Shittim*; that is, according to him, in Tents made of that Wood. But all this is so General, that it leaves us still in the dark as to the kind of Tree which is understood by this Word.

The *Septuagint* seem indeed to specify it when they Translate the *Hebrew* Wood *Sittah* by that of the *Box-tree*, *Isa. 41. 19*. But since they Translate the Word *Sittim* by the *Mastick-tree*, *Micha 6. 5*. and by *Incorruptible Wood* in all other places where it is found, we can draw nothing of certainty from them. Besides it is a Question whether the *Box-tree* grew in the Desarts of *Arabia*, or on *Mount Libanus*, since it commonly Flourishes in cold Ground, as *Pliny* observes, and there being now no other Tree in all the Desart of *Arabia* but the *Acacia*, from which the *Arabians* take the Gum, which we call *Gum Arabick*, as

Balon

Balon who travel'd that Country relates.

St. *Jerome* seems to have come nearest to the true Signification of this Word, when he observes that the *Hebrew Sittah* is a sort of Tree which grows in the Desert, resembling the *White Thorn*, or *Brier*, both in Leaves and Colour; but withal so large, that it can furnish the greatest Planks, and surpassing all other kinds of Wood, in Strength, Solididity, Beauty and Lightness, being in a manner incorruptable and capable of receiving an incomparable Smoothness. But he is deceived in saying that this Tree is only to be found in *Arabia*, since it is common in *Egypt*, and even in *Europe* too, though it have not the same Qualities.

However it cannot be longer doubted but that *this Tree* is the *Acacia*, whether we consider the Etymology of the Word *Sittah* or *Sittim*, or the Descriptions that Naturalists give of the *Acacia*; or the place where the Materials of the Tabernacles were made of *Sittim*. For as *Hottinger* observes, this word *Sittah*, or in the Plural *Sittim*, evidently comes from the word *Set*, which signifies among the *Arabians*, *That which is long*, whence the Rabbies call a Line or Verle of a Book

Sittah, because of its length, as *Schindler* remarks; and that the *Hebrew* word *Schotet*, signifies a *Staff* or *Rod*, or a *Scourge*, *Joshua* 23. 13. and the *Greek* word *Acacia* comes manifestly from the Verb *Acazo*, which signifies *to sharpen*; because the *Acacia* is cover'd round with large and sharpe Prickles.

(2.) Nor was there any Wood more proper for making the Ark, and a great part of the Materials of the Tabernacle, which were to be very strong, durable and lasting. For 'tis affirmed by several famous Authors, that the *Black Acacia* is so very solid that it almost never corrupts, whence they employ it to make the Sides and Ribs of Ships.

In fine it is to be presum'd, that since there were no other Trees in the Desert but the *Acacia*, and since it was so fit to be used in making the Ark, that *Moses* would not put the People to the trouble to bring from a far Materials for that purpose, since they could be so well supply'd at home: And it seems that the *Septuagint*, *Philo* and *Theodosius* meant the same when they rendred the word *Sittim* by that of *Thorn*, and those of *Incorruptible Wood*. It is also very probable that the place where the *Israelites* had

had their last Camp in the Land of *Moab*, was called *Sittim*, or *Abel Sittim*, or *Nahal Sittim*, or *the Valley of Sittim*, because it was full of *Acacia*. It is therefore thought that we should Translate *Acacia* and not *Sittim*, in the places referred to on the Margin. (3.)

III. The *Geneva* Version and Ours have rendred the *Hebrew* Word *Ahalim* by *Aloes Trees*, *Numb.* 24. 6. though they might with as good reason render it by *Tents*, as the *Septuagint*, the *Vulgar Latin*, and the *Syriack* and *Arabick* Versions have done; since it evidently has this Signification in several places of Scripture; and since *Balaam* in the preceding Verse admires *the Tents and Tabernacles of Jacob and Israel*. Nay, since there grows no *Aloes Trees* in *Mesopotamia*, which was *Balaam's* Country, nor in the Land of *Moab*, where these Words were exprest, it seems more natural to Translate the Word by that of *Tabernacles* or *Tents*. It is true that what is here observed, that *God planted those Ahalim*, seems to denote that they were Trees, as well as the Cedars, which are mentioned immediately after: But in Answer to this it may be said, that the Verb *to plant*, is not only imploy'd to signify (4.)

signifie to put Trees in the Earth to grow, but also to expresse the pitching or setting up of Tents, as may be seen *Dan.* 11. 4. and elsewhere. It is like-

Lib. 1. wise true, that *Dioscorides* observes, that
Cap. 21. formerly the *Wood of Aloes* was brought

from *Arabia* into other Countries; but suppose this was true, it is no argument that it grew there, since we find that *Jacob* sent *Laudanum* to *Pharaoh*, *Gen.* 43. 11. which grew in the Land of *Gilead*, whence the *Israelites* Transported it to *Egypt*, *Gen.* 37. 24. and might leave some of it in *Syria*, as they pass'd that way. Not to mention that no Ancient Author speaks of the *Wood of Aloes*;

(5.) *Actius*, *Dioscorides*, *Paul Aegineta*, *Serapion*, and some Modern *Arabians* having mention'd it first, who give that Wood the name of *Agalloah* or *Xyhaloes*, that is the *Wood of Aloes*; because it resembled the *Aloes* in colour, or perhaps; because they could find no Word nearer the *Arabick* Word *Agaglügen*, or the *Indian* or *Arabick* Word *Ahala*. However it be 'tis certain that what we now call the *Wood of Aloes* comes from the *Indies*, and that the best comes from *Sumatra* and *Malacca*.

The *Septuagint*, *Vulgar Latin*, *Geneva Version* and *Ours*, render *Abalim* by that of *Aloes* only, *Prov.* 7. 17. *Psal.* 45. 9. and *Cant.* 4. 14. But this is a manifest mistake, and clearly destroys the sense of these Texts. For as *Junius*, *Tremellius*, *Piscator*, and *J. H. Urfin* observe, the *Aloes* is of a bad smell, and can not enter among the Perfumes which are mention'd in these places; and *Cornelius a Lapide* is grossly mistaken when he cites *Dioscorides* to prove it's Flowers have a very sweet smell; for that Author says no such thing. He only observes, after *Pliny*, that among all the uses it is proper for this is one, that it is an excellent Purgative, which does not offend the Stomach; but on the contrary fortifies it, especially if taken a little before Meat. It is true that it was formerly made use of as well as Myrrhe to embalm dead Bodies, but it was to preserve them from Corruption, and not to Perfume them, as *Mathirolus* observes after *Mesue*.

These Considerations have obliged *Junius* and *Tremellius*, *Buxtorf* and *Piscator*, to abandon this signification of the Words *Abalim* and *Abaloth*, which differ only in Gender, to denote perhaps

haps that there were Male and Female of this Perfume, as well as of Frankincense, and some other Drugs. But they don't seem to have succeeded better in rendering it the *Santal*; for tho' the Heart of the several sorts of *Santal* yields a very agreeable smell, of which the *Indians* make an excellent Perfume, beating it in a Mortar, and macerating it in Water, to rub their Bodies with, as *Garfias* observes; yet this Wood was altogether unknown to the Ancient *Hebrews*, and only the Modern *Arabians* have spoke of it, remarking that it comes from the *Indies*.

The same difficulty may be brought against the Opinion of those who are for rendering *Ahalim* by the Wood of *Aloes*, called *Agalloch* or *Xylaloes*; for suppose that *Balaam* should have meant Trees, *Numb.* 24. 6. he must have meant Trees that were common in *Syria* and *Arabia*, whereas the *Agalloch* comes from the *East Indies*, and from *Taprobane*; and *Serapio* formally denies, upon the Testimony of *Abahanisa* an *Arabian*, that any of it grows in *Arabia*.

Nor is it probable that *David* or *Solomon* do speak of this Wood in the places cited out of their Writings: For tho' it

It may be presum'd that the Fleet which *Solomon* sent to *Ophir*, which several, very probably, believe to be *Taprobane*, might bring some of this Wood with the other Rarities that it brought to *Judea* from that Country, yet the Book of the *Psalms*, of the *Proverbs*, and the *Song of Songs* were Composed before the setting out of that Fleet.

It may likewise be Question'd whether that Fleet brought any of that Wood to *Judea*, because it is so rare and so precious, even in the *Indies*, that one Pound of it costs as much as three hundred weight of the best Frankincense, because the place where it grows is full of Tygers, as *Garfias* observes. Nor yet is it to be suppos'd, though this Wood had been common in *Judea* in *David's* and *Solomon's* time, that they would have mixt it with Myrrhe and Cinamon; for the *Agalloch*, or the *Indian Wood of Aloes*, is so Odoriferous and so agreeable, that it stands in need of no Composition to increase or moderate its Perfume; whence the *Indians* use it in place of Myrrhe and Frankincense, and burn the dead Bodies of their *Baajans* with this Wood.

There

There is yet another kind of Wood, which is called the *Wood of Aloes* of Syria, or of *Rhodes*, and of *Candia*, called otherways *Aspalatha*, which is a little Shrub cover'd with *Prickles*, of the Wood of which Perfumers, having taken off its Bark, make use to give a Consistency to their Perfumes, which otherwise would be too thin and liquid. *Cassiodorus* observes, that it is of a very sweet smell, and that in his time they burnt it before the Altars instead of Frankincense. *Levinus Lemnos* says, that it resembles very much the *Agalloch*, or *Wood of Aloes* of *India*. All which Considerations make it probable that *Ahalim* and *Ahaloch* should be rendred the *Wood of Aloes* of Syria.

IV. Our Translators and those of Geneva, cannot be accused of Mis-translating the Hebrew Words *Almugini* and *Algummim*, which we find 1 Kings. 10. 11, 12. and 2 Chron. 2. 8. and 9, 10, 11. since they have only faithfully copied them; but this can't be call'd a Translation. They have in this followed *Munster*, who seeing the Jewish Doctors so divided in the Signification of these Words, thought that it is not known what they signified. But though it is
not

not easie to determine precisely what kind of Wood those Words do denote, yet something may be said by which we can have a clearer notion of them than by only copying the *Hebrew*. For, I suppose, that these two Names do denote the same kind of Wood which is called *Almugim* and *Algummim* by a simple transposition of Letters, as *P. Martyr* has probably Conjectur'd; it might have been called *Almugim* to express its Hardness and Incorruptibility, and *Algummim* to express its Form or Figure, this Tree perhaps growing like a Reed, with a smooth Bark, and without Knots.

II. 'Tis evident this Wood *Almugim* did grow upon Mount *Lebanon*, since *Solomon* did require that it should be brought from that place, with the Fir and Cedar; and it is probable that if *Solomon* gave the same Name to that Wood which his Fleet brought from *Ophir*, that he did so only upon the account of its likeness with that which grew upon Mount *Lebanon*, as it is usual to give the Country Names to those things which come from Foreign Places upon the account of their Resemblance when their true Names are not known. *Lipenius* thinks he has demonstrated that *Luther* had
reason

(6.)

reason to Translate *Ebony*, but he has not been able to prove that there was any Tree that grew on Mount *Lebanon* which resembled the *Ebony*, nor that the *Ebony* was unknown in *Judea* before *Solomon's* time.

The same Objection may be made against those who Justifie the *Vulgar Latin*, that renders *Thyia*, which is a precious Tree in *Affrica*, of which, according to *Theophrastus*, the Vaults of the Ancient Temple were built, and which *Homer* represents as a most delicious Perfume, which was burnt to the Honour of *Calipso*. For it must also be proved, that *Thyia* did grow in the *Indies*, whence *Solomon's* Fleet did bring the *Algummim*: which can't be so easily done; besides that the Sacred History says expressly, that the *Algummim* did also grow on Mount *Lebanus*, and that this Version is not constant in the signification which it gives it, rendering it sometimes *Thyia*, and sometimes a *Pine-tree*. The same Difficulties may be objected against the *Septuagint*, who have ridiculously tendred the word *Almugim*, minced Trees, 1 Kings 10. 11, 12. unless there be a fault in the Text, and that we must read *Peukina* which signifies *Pines*, instead of *Peleketas*.

ta; which is very probable, because it is thus that they Translated the Word *Algummim*, 2 Chron. 2. 8. and 9, 10, 11. But how can we suppose the *Pine-Wood* should be brought from the *Indies* to *Ju-dea* where it was so common, and how could the Sacred History say, that it was not seen there before?

Nor is the Version of the Rabbies, and of *Pagnin* more reasonable, which Translate *Almugim* and *Algummim* by that of *Corral*; for besides that the *Coral* is not proper for Building, what need was there to fetch it from the *Indies*, when it could be so easily had in the *Red Sea*.

It seems therefore that without specifying this Wood, which is absolutely unknown under the *Hebrew* Names, we may very reasonably Translate the Word *Almugim* by *Incorruptable Wood*, and *Algummim* by the *Wood of Reeds*, according to their true Etymology. For tho' *Pineda* and *Lippenius* laugh at this Signification of the latter Wood, imagining that *Reeds* were not proper for the use (7.) for which *Solomon* employed the Wood *Algummim*; yet several have observed, that in the *Indies*, and particularly at *Ceilon*, there are *Reeds* that are more

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than

than seven foot in circumference, and that equal the finest Pillars of Temples, in largeness and Beauty: And it is known that they are so solid and strong that most of the *Indian Canots* are made of one joint of those *Reeds*, which yet contain three or four Men: And that in the Kingdom of *Pegu* they make Lances, Oars, and Masts for great Boats of them. There is but one difficulty to which this explication is liable, namely, that it is uncertain whether there grew such *Reeds* on Mount *Lebanon*, whence *Solomon* desired King *Hiram* to send him of the Wood *Algummim*: But as has been already observed, it is not pretended that this Wood was so called, because it was a *Reed* in effect, but because it resembled it in form and beauty.

V. It may be probably concluded, that all the *Versions* have been mistaken, in translating the *Vines* or *Vineyards* of *Engeddi*, and that they should have translated the *Balm-gardens* or *Balms* of *Engeddi*, Cant. i. 14. For besides that the Spouse only speaks in those places of Perfumes, having already spoken of *Spikenard*, *Mirr* and *Cyprus*; when the Scripture would distinguish the *Vines* or *Vineyards* it speaks of, it mentions the *Vines*

OF

or *Vineyards* of *Sorek*, and not of those of *Engeddi*, Gen. 49. 11. *Isa.* 5. 2. *Jer.* 2. 21. It is true that the Hebrew word *Cheramim*, signifies commonly *Vines* or a *Vineyard*; but the most Learn'd *Rabbies*, after the *Talmud*, make it also signify other *Trees*: And if we consider, that the Country of *Jericho* where *Engeddi* was, is no more remarkable for its *Vines*, than any other place of *Judea*, and that on the contrary, scarce any Author has spoke of the Country of *Jericho*, or particularly of *Engeddi*, which was not far from *Jericho*, without taking notice, that it was the only place in the World, known to them, where *Balms* did grow; And if we consider further, that the *Balm-Tree* shoots out *Buds*, like the *Vine*, and is cultivated after the same manner, and is in some other things like it, it cannot be longer doubted but that what the Spouse says, should be translated by the *Balm-Trees* of *Engeddi*, as may be seen more at large in *Bochart*. (8.)

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VI. Most Translators are inexcusable in transforming a Village or Town called *Sorek*, Where *Dalila* lived, *Judges* 16. 4. into a *choice Vine*, and *noble Vine*, Gen. 49. 11. *Isay.* 5. 2. and 16. 8. *Jer.* 2. 21. They might easily have avoided

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this mistake, by considering that *Sorek* was a place about three quarters of a Mile distant from *the Valley of Eschol*, or the Grape, from whence the Spies whom *Moses* sent to view the Land of *Canaan*, brought a Branch, with a Cluster of Grapes, which they bare between two

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I. L. III. C.
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upon a Staff. *Numb.* 13 23. as the Learned *Bochart* has observed, after the *Septuagint*, and the Version of *Zurick*, which have very well Translated, *A Vine of Sorek.* *Genes.* 49. 11. and *Isa.* 5. 2. tho' they have translated *choice Vines* in the other places.

VII. Our Translators have likewise without reason transformed the *Cyprus-Tree* mention'd, 1 *Cant.* 14. and 4. 13. (9.) into *Camphire*, and the *Geneva* Version to a Shrub called, *Primeprint*. For though some pretend that *the Cyprus* of the *Levant*, and of *Egypt*, is the same with that *Shrub*, yet others observe, that tho' they agree in their figure, they differ in this, that the *Cyprus* is Aromatick; and that when its Leaves are dry'd and beaten small, they yield a yellow or red Pouders, with which the *Egyptians* and *Turks* dye their Nails, and the Women their Hands, and a part of their Hair, and the Feet, Maines, and Tails of their
Horses

ture it self furnish'd, such as *Wild Honey*. It is true indeed, that the Locusts don't require much Dressing, and that several People eat them at this day. But still they require some pains to prepare them, by Roasting or drying them in the Sun, or by Salting or Smoaking of them after they are taken, which does not seem to have been an Occupation worthy of the Baptist, whom the Scripture represents sufficiently taken up with Preaching Repentance. But the custom of eating Buds of Trees, or of that Fruit which the *Italians* call *Carobe*, and the *French* *Careages*, which is the same of which the Prodigal desir'd to eat his fill with the Swine, *Luke* 15. 16. and should be renderd *Carob-bean*, was very common among the Prophets of old, and poor People, as may be seen *Prov.* 17. 1. which should be render'd, *Better is a Mouthful of Corab-bean, &c.* as *L. Capellus* observes; whence the *Germans* call this Fruit *Jaans Broot*, that is *John's-Bread*.

But the most exact Travellers who have been in the *Holy Land*, as *Burchard*, *Sandys*, &c. observe. That passing near *Jordan* they have found a kind of Fruit or Pulse, that the Monks there
eat,

cat, which they call *Locusts*: and *Sandys* describing the Wilderness of *John* the Baptist, adds farther, that it abounds with Trees called *Locusts*, which doubtless gave occasion to this Mistake; because the *Greek* word *Akrides*, and the *Latin* word *Locustae*, signifies also the Animals which we call Locusts. And hence it seems plain, that *John Baptist* lived on *Carob-beans* and *Wild Honey*; as may be seen more at large in *Norton's Kntchbulls Animadversions on the New Testament*, Pages 8, 9, 10.

IX. All Versions do express, in an almost ridiculous manner, what *Solomon* says, *Prov. 25. 11.* Which our Version renders *A word fitly spoken is like Apples of Gold in Pictures of Silver.* I shall only set down what *Danhawer* has observ'd on the Words, from which we may see how many wild and foolish Fancies one mis-translated Text can give occasion to. 'King *Solomon*, saith he, Crowns his 'Proverbs with an *Orange*, to which he 'compares a Word fitly spoken; but 'the Glosses of Interpreters; the Corruption of Versions, and the Contradiction of Explications, have so obscured and abused it, that this wise 'King should have wish'd what *Tully* did,

' did, that neither the Learned nor Ig-
 ' norant had read his Writings ; because
 ' the one did not understand them so
 ' much as was necessary, and the other
 ' more than he would have desir'd, For
 ' what have not Translators venture'd to
 ' make of the single *Hebrew* word *Ma-*
 ' *kiotk*? The *Septuagint* render it a *Neck-lace*
 ' of *Sardonyx* ; The *Chaldee* Paraphrase *In-*
 ' *gravers of Silver* ; *Symmachus* and *Theo-*
 ' *dotion* *Flower'd Silver* ; The *Royal Bi-*
 ' *ble Cases of Transparent Silver* ? The
 ' *Vulgar Latin, Beds of Silver* ; and its
 ' *Revision, the Engraving of Silver* ; *Ju-*
 ' *nius, Figures of Silver*. And those that
 ' have meddled with explaining this
 ' Text, how have they drawn and forc'd
 ' it ? Most Interpreters have turn'd the
 ' Fruit here mention'd to *Artificial* or
 ' *Painted Apples*, set in *Rings of Perfume*
 ' which were carried about the Neck.
 ' Others have fix'd them to *Solomon's*
 ' *Bed*, or to the *Walls of his Palace*,
 ' which *Josephus* tells us were enrich'd
 ' with *imboss'd imbroydery Work*, which
 ' did represent *Trees cover'd over with*
 ' *Leaves and Fruit*. Here you have
 ' *Apples of Gold*, continues he, but very
 ' unhandsomely presented. For what
 ' pleasure is it to see an Apple, though
 ' of Gold, if it is only a Painted one ?
 ' what

' What sweetness could it yield to the
 ' taste? Had *Solomon* a mind to enter-
 ' tain his Friends after the manner of
 ' *Helogabolus*, who presented his Guests
 ' with Fruit of Ivory and Marble? And
 ' what resemblance is there between a
 ' *Painted Apple* and a *Discourse*, or be-
 ' tween a *Bed* and a *fit Occasion*? A plea-
 ' sant cool and a shady Grove, the me-
 ' lodious Musick of Birds, and the hum-
 ' ming noise of a purling Stream, do in-
 ' vite us to a sweet and gentle Repose,
 ' but a Bed of Silver contributes nothing
 ' to Sleep. We must therefore, after
 several Learned Men, render the Words
 thus, *A Word fitly spoken, or A Discourse*
well tim'd, is like Oranges in a flowr'd Sil- (11.)
ver Basket: For we must observe, that
 the *Hebrew* word *Thapuach* never signi-
 fies, in Scripture, Artificial Apples, but
 always Natural ones.

X. It is not at all improbable that the (12.)
Apples and *Apple-trees*, which the Spouse
 speaks of, *Cant.* 23. 5. and 7. 8. and
 8. 5. denote *Oranges* and *Orange-trees*.
 For she praises this Tree and its Fruit,
 not only because of its Shadow and
 Fruit, but chiefly because of its Smell
 and of its Vertue of comforting the
 Heart, or of recovering out of a Swoon,
 which

which agrees perfectly well to the *Orange-tree* and *Oranges*, which have all those Qualities, beyond all other Trees and Fruit. Indeed Apples must formerly have had an Effect contrary to what they have now, if they had been fit to recover Persons out of a Swoon, since they excite Vapours, and are ready to cause Faintings and Swoonings; whereas *Oranges* cheer up and comfort the Heart, as daily Experience shews, whence *Virgil* and *Theophrastus* observe, that they are good against shortness of Breath in old Persons, that they are a good Counter Poison, and that they have the Virtue to drive away Serpents.

XI. The Versions don't seem to have well express'd the Merchandise which the *Ismaelites* who bought *Joseph* carried from *Gilead* into *Egypt*, *Gen.* 37. 35. For it is evident that the *Hebrew* word *Necoth*, signifies some particular Drug, if we compare this Text with *Gen.* 43.

(13.) II. and since the *Storax* is very common in *Syria*, whence the *Arabians* Transport it elsewhere; it is probable that *Aquila* had reason to render this Term by that of *Storax*, as *Bochart* has prov'd at large. He proves also that the word *Seri* cannot signify *Balm*, but only *Resin*

sin or *Turpentine*, as several have rendered it. And *J. H. Urfin* has prov'd that the *Hebrew* word *Loth* signifies *Laudanum*. We should therefore say, *That the Ismaelites came from Gilead with their Camels bearing Storax, and Rosine, or Turpentine, and Laudanum.*

XII. Nor have the Versions better exprest the Presents which *Jacob* sent to *Joseph*, *Gen. 43. 11.* Carry down the Man a Present, a little Balm and a little Honey, Spices, &c. For the Text evidently speaks of Fruit, and such things as were taken from Trees; and the Balm did not grow in *Judea*, but on this side *Jordan* near *Engeddi* and *Jericho*, and not on the other side in the Country of *Gilead*, where *Jacob* was then, as several Historians relate; besides that the Balm was unknown in *Judea* before the Days of *Solomon*, in which the Queen of *Sheba* brought of it thither from *Arabia Felix*, as *Josephus* affirms. This Verse should therefore be rendered thus, Carry down the Man a Present, some Turpentine, some Dates, some Storax, some Laudanum, &c. (14.)

XIII. The Versions always confound the *Honey* with the *Dates*, because the *Hebrew* expresses both by the same Name. They

They represent the *Israelites* bringing to the Priests and Levites *abundance of the first Fruits of Corn, Oyl and Wine, and Honey, and of all the Increase of the Field*, 2 Chron.

31. 5. Though the Law makes no where mention of the first Fruits of Honey ; God only requiring the first Fruits and Tenths of the Fruits of the Earth, and of Living Creatures ; and though the *Jewish* Doctors observe, that the *Hebrew* word *Devesch*, which is in the Original, signifies properly, in this place, Dates, to which the Sacred Authors give the same Name which they give to Honey, because when they are in their
(15.) Maturity they do in effect yield a sort of Honey, which is not much inferior to the true Honey. The *Arabians* at this Day call the Dates *Dubous*, and the Honey of Dates, *Dibs* or *Dibis* ; and it is certain that *Judea* did abound with all sorts of Palms, as may be seen in the Description *Josephus* gives of *Jericho*, and in *Pliny*. Whence the most learned Interpreters of the *Hebrew* Text agree, that this place only speaks of Dates, or at most of the Honey of Dates.

XIV. It seems the Versions could not have chose a more improper Word than that of *Mandrake* to express the *Hebrew* word

word *Dudaim*, *Gen.* 30. 14, 15. and *Cant.* 7. 13. For the Mandrakes have nothing in them which should make them to be so passionately desired, either as to Smell, Taste, or Vertue; whether we suppose that *Rachel* desired them to satisfy her Hunger, with *Josephus*, or whether we suppose with some Rabbies, that she was to make a Philter or Love Drink of them; or to help her to have Children; or with others that she desired them only for the smell: for it is a stinking and ill scented Fruit, of a cold Quality, Stupifying and Poisonous; and all that is alleaged to the contrary is evident false and fabulous, as *Antonius Deusingius* has proved. (16.)

It is not in the least probable, that *Rachel* was under a necessity of desiring a Fruit which the Shepherds could scarcely eat in the Fields, when they could find nothing else; nor that she stood in need of any thing to make her beloved of her Husband, who gave her marks of the most tender Affection: Besides that *Leah*, who in comparison was despised by *Jacob*, would not have parted with it to *Rachel*, had it been proper to beget Love. Nay the time in which *Ruben* found those *Dudaim*, does not suffer

fer us to believe that she desir'd to eat of them, nor that they were *Mandrakes*: For it is observed, that it was in the Days of Wheat Harvest, that is at the end of *April* or beginning of *May*, which was the time of their Harvest in *Palestine*, and in which the *Mandrakes* only begin to Bud, not producing their Fruit till the *Autumn*.

This has obliged *Junius, Tremellius, and Piscator* to render this Word by those of *fine and lovely Flowers*, and some Rabbies, as *Jarki*, by that of *Violets* or *Jasmin*, which agrees pretty well with the time of which *Moses* speaks, and to the Expression of the Spouse in the *Canticles*. Others think that this Word denotes the Lilly, which in *Syria* is of a most agreeable Beauty and Smell, and which grows there in the Fields; and this seems to be its true Signification.

Annotations on Chap. VIII.

- (1) See *Pliny Hist, Nat.* l. 16. c. 16. *Be-
lon Observ.* l. 2. c. 56, 80. *St. Jerom
Comment. ad Isa.* 41. 19. and *Joel* 3. 18.
and *Micah* 6. 5.

- As *St. Jerom, Theophrastus, Mathiolus,*
(2.) *Prosper Alpinus* and *Veslingius, Observat.*
ad

ad P. Alpin, C. 4. Philo de insomniis, &c.

As *Exod.* 25. 5, 10, 13, 23, 28. and (3.)
26. 15, 26, 32, 37. and 27. 1, 6. and
30. 1, 5. and 35. 7, 24. and 36. 20,
31, 36. and 38. 1, 4, 10, 15, 25, 28.
and 38. 1, 6. *Deut.* 10. 3. *Isa.* 41. 18.

As *Gen.* 4. 20. and 13. 3. *Jos.* 7. 21. (4.)
Judg. 7. 8. *Job.* 22. 23. *Dan.* 11. 45.
&c.

As *Garfius Anomat.* l. 1. c. 16 and 17. (5.)
Jul. Scaliger Exercit. 142. Sect. 6. *Bau-*
hinus in Mathiolum l. 1. *Dioscor.* c. 21. *J.*
H. Urfinus Arboret. Sac. c. 3. and 43. and
Hort. Aromat. c. 2. *Dioscor.* l. 3. c. 19.
and 22. *Plin. Hist. Nat.* l. 27. c. 4. *Sera-*
pion de temperamentis simplicium. *Bochart*
Canaan. l. 1. c. 46.

For *Almugim* is manifestly composed (6.)
of the Negative *Syriack* or *Arabick* Arti-
cle *All*, and the Verb *Mog*, which sig-
nifies to *Corrupt*. And *Algummim* is
compos'd of the *Caldee* Word *Gumin*,
which signifies a *Rush* or a *Reed*. See *J.*
H. Urfin. Arboret. bibl. c. 2. and 43. *Plin.*
l. 13. c. 15, 16.

Pineda de rebus Salom. l. 4. c. 18. *Li-* (7.)
penius Solomon Ophir Navigat. p. 691.
Plin. Hist. l. 16. c. 36. *Scaliger Exercit.*
166, &c.

See

- (8.) See *Strabo*, Geogr. l. 16. *Diodorus Siculus* l. 19. p. 724. *Trogus Hist.* 36. *Josephus Antiq.* l. 4. c. 3. lib. 9. c. 1. and *de bell. Jud.* l. 15. c. 4. *Hegef.* l. 4. c. 17. *Joseph, Gor. Hist.* l. 4. c. 22. *R. Kimchi ad 2 Reg.* 20. 14. *Plin. Hist. Nat.* l. 12. c. 25. *Marinus* l. 3. c. 14.
- (9.) See *Ruellius* l. 1. c. 94. *Mathiolus in Dioscor.* l. 1. c. 107. *Belon Observat. singul* l. 2. c. 74. *Dodoneus* p. 6. l. 2. c. 3. in *Ligustro*. *Bauhinus ad Mathiolum* loc. cit.
- (10.) *Athanasius, Iſidorus, Dam. Epist.* l. 1. Epist. 5. and 132. *Paulinus Carm. de Joan. Bapt. Pantalion Diac. de Luminibus Sanctis*, *Lud. Cappellus Comment.* p. 473.
- (11.) As *Luther*, the Version of Zurich, *Zehnerus adag. cent.* I. adag. 58. *Martinus de Roa. Singular*, p. 2. l. 1. c. 4. *Gejerus*, *Salazar* and *Corn. a Lapide*.
- (12.) See *Grotius, J. H. Ursinus Arboret. Bibl.* c. 33. *Virgil, Geo.* l. 2. *Theophrastus*, &c.
- (13.) See *Bochart Hieroz*, T. 2. l. 4. c. 11. and p. 1. l. 2. c. 51. The Samaritan Version, *Munster, Pagnin, Arias Montan. Leon Juda, Malvenda, Ainsworth, Junius, J. H. Ursinius, Hort. Aromat*, l. 3. c. 4. The same amendment is to be made *2 Kings* 20. 13. *Isa.* 39. 2. *Jer.*

Jer. 8. 22. and 46. 7. and 51. 8. *Ezek*
27. 17.

As *Strabo* l. 16. D. 10. d. *Sic.* p. 724. (10.)
Trogus l. 36. *Josephus Antiq.* l. 4. c. 3.
and l. 8. c. 2. *Hegef.* l. 4. c. 17. *Kimki*
and *R. Levi ad 1 Reg.* 22. 13. *Bochart*
Canaan, l. 10. c. 28.

See *Exod.* 34. 26. *Numb.* 28. 26. *Deut.* (15.)
18. 4. and 26. 2. *R. Solomon ad Levit.*
2. 11. *Maymon Tract. Berac.* c. 8. *Kimki*
ad 2. Chron. 35. 5. *Jof. de Bell. Jud.* l. 5.
c. 3. *Joseph Ind. Navig.* c. 138. *Plin.*
Hist. Nat. l. 13. c. 4. *Philostratus Apol.*
2, *Erpenius Prov. Arab. Cent.* 1. *Prov.* 30.
Bochart Hieroz. Part. 1. l. 4. c. 12.

See *Josephus Antq. Jud. Anton. Dusing.* (16.)
Fascic. Differ. Select. de Dudaïm, p. 354.
and *Sqq. Pfeiffer Dub. Vex. S. Cent.* 1.
l. 59.

C H A P. VIII.

That Translators ought to take notice of the Antient Customs and Notions, and reduce the ways of speaking that allude to them to Expressions which are plain and decent in our Language.

THE Ancients had several Customs and Notions very different from ours, which most of our People know nothing of, and they had likewise several ways of speaking which were Noble and Emphatical, and some which were plain and proper in their Language, which have no Grace at all in ours, and are sometimes mean and undecent, and often unintelligible.

I. The Versions say, *That Saul stript off his Cloaths, and Prophefied before Samuel, and lay down naked all that Day, and all that Night, 1 Sam. 19. 24. That Ifaiah did loose the Sack-cloath of his Loyns, and put off his Shoes from his Feet, walking naked and barefoot, Isa. 20. 2, 3, 4.*
and

and that *Micah* says, *I therefore I will wail and howl, I will go stript and naked*, Mic. 1. 8. and that *Peter* was *naked*, John 21. 7. Now none can read these Texts without imagining that the Persons spoken of in them were altogether *Naked*; though there is nothing more false, as will easily appear to any that considers the true signification of the Words in the Original, or the Circumstances of the Places in particular.

For (1) The Words of the Original, which are rendred *Naked*, or *to be Naked*, signifie often nothing else but to have a part of the Body uncover'd, as the Versions Translate it, 2 Sam. 6. 20. or only to be without a Gown or upper Garment, according to the Custom of the *Eastern* People, and of the *Romans*, who when they went abroad, or made any publick appearance, wore a long upper Garment, called in Latin *Toga*, as may be seen in several good Authors, who prove that the *Greeks* and *Latins* have often imploy'd the Words which signifie *Naked* in this sense. (1)

Nor (2) is it at all probable that the Prophets could have been guilty of such Indecency as to go altogether *Naked*, in Publick or in Private; God having

always testified his abhorrency of *Nudity*, and having expresly enjoyn'd the Priests to wear several Garments to cover their Body, that thus they might be distinguished from the *Pagan* Priests, who were not ashamed to appear Naked; but on the contrary made one of the Principal parts of their Worship of this Extravagance, having particular Feasts, as those which they call'd their *Lupercalia*, appointed for that Abomination, as may be seen in *Livy Decad. 1. Lib. 1.* and in several other Authors.

And (3) we need but consider the Circumstances, which *Isaiah* and *St. John* remark, when they speak thus, to be perswaded that they did not mean *a being altogether Naked*. For God commanded *Isaiah* to put off his Sack-cloath, and to go barefoot for three Years, only to denote that the *Egyptians* and *Arabians* were to be carried away Captive in the same manner by the *Affyrians*. But it was never the Custom to strip Captives altogether naked, but only to strip them of their best Cloaths, and to give them worse and shorter Cloaths, that they might be the more fit to serve; as *Sanctius* and *Grotius* have observed. Besides that it is not probable that *Isaiah* could

could have liv'd three whole Years without any Cloaths to cover him.

As for *Peter*, though it was customary with Fishers, in their Boats, to go naked to the *Waste*, *St. John* could not more expressly say, that he was not altogether Naked, than by observing that *he took his upper Garment*; for so the Word in the Original should be renderd, as several Learned Men have observ'd. (2.) (3.)

We must therefore render, *That Saul lay all day almost naked on the Ground*. In the same sense that *Aurelius Victor* speaking of those who were sent to *Lucius Quintus Cincinnatus*, to bring him to the Senate to be made Dictator, say, that they found him *Naked*, Plowing on the other side of the *Tyber*: For it were ridiculous to imagine that he was altogether Naked. And *Titus Livius* relating the same Story observes, that he call'd to his Wife *Ruccha* for his Gown or *Toga*, that he might be fit to accompany them.

Nor were it less ridiculous to think, when *Virgil* advises Husbandmen, to labour the Ground being *Naked*, that Plowmen were to have nothing to cover them, for that Word signifies *to have nothing on but a Shirt*, as may be seen

in the Ancient Medals that represent the
Dreſs of Prowmen.

One muſt likewise be a Stranger to
the way of Cloathing of the *Romans* to
imagine that *Augustus* was altogether Na-
ked when *Suetonius* repreſentes him with
his Breſt Naked, reſuſing the Dictator-
ſhip which the People offer'd him with
great earneſtneſs. *Suet. in Aug. c. 52.* For
that ſignified only that he had laid by
his *Toga*, but having ſtill his Coat and
Shirt on.

Nor are we to fancy when *Ælian* re-
lates, that *Gelon* having Vanquiſh'd the
Carthagineans in the Battle of *Himera*,
preſented himſelf Naked in the Market-
place, ſwearing that he would reſtore
their Government and Liberties to the
Inhabitants who had oppoſed him; and
that they Erected a Naked Statue for
him, in the Temple of *Juno*, in memory
of this Generoſity; we are not, I ſay,
to fancy that either he or his Statue were
altogether Naked; for the *Greeks* im-
ployed the word *Gymnos* to ſignifie thoſe
that had laid down their Arms, eſpecially
their Buckler, Sword and Curaffe, as may
be ſeen at large in the Obſervations of
G. Cuper; and it may be ſomething proba-
ble that it is in this ſenſe that *Saul* is Re-
preſented

presented Naked, since without doubt he had been Arm'd before, being in pursuit of *David*.

However it cannot be deny'd, after what has been observ'd, that when God commanded *Ishiah* to go Naked three Years, the meaning only is, *that all that time he went without his upper Garment, but wore his other Cloaths, and therefore we should Translate, That he went almost Naked, or rather, without his Gown or upper Garment, and the same is to be said of Micah and St. Peter.*

The same Amendment must be made where the Versions command the *Israeli-tish* Women to strip and make themselves bare ; for it is no wise likely that the Prophet should have enjoyn'd them any such Indecency. But as *Glasius* has observ'd, the Scripture represents such naked as are ill-cloath'd, as may be seen in many places, in all which we are to Translate *Ill-cloath'd* instead of *Naked*, in the same sense that *Seneca* says, that he who has seen a Man *Ill-cloth'd* or cover'd with *Raggs*, says that he saw him *Naked*.

II. The Versions make *David* threaten that he would not leave of all that pertaiu'd to *Nabal*, by the Morning

Light, any that pisseth against the Wall. God pronounces the same Threatning against *Jeroboam* and *Ahab*, 1 *Kings* 14. 10. and 21. 21. 2 *Kings* 9. 8. And *Omri* executed this Severity on the House of *Baasha*, 1 *Kings* 16. 11. As this Expression is something General, several Interpreters extend it even to the Dogs, because it may be said of them, as well as of Men; and think that the Words do intimate a total Extinction of every thing that had Life in those Families. But this can neither agree with the Truth, nor with the Circumstances of what passed on those Occasions. This Action can't be attributed to the Female Dogs, nor to their Whelps, for the first seven or eight Months; and as for the fair Sex, they have been always exempted from those bloody Executions. And there is no Example to be found of any Family so totally extinguish'd, as to have neither Friend, nor Relation, nor so much as a Dog left alive.

These Difficulties have obliged other Interpreters, as *L. de Dieu* to restrict the signification of these Words; but he has fallen in to another Extreme, pretending that those Sentences related to
 young

undiscreet Boys: But this Opinion is so very ridiculous, that it is a wonder it should come in the Head of so Learned a Man.

But this Expression truly signifies only Men in General, of which the Execution of the Threatning pronounced against *Ahab* is a plain Demonstration; for *Jehu* only put to Death the Men that belonged to him, 2 *Kings* 10. 11. and *Jezabel*, who was the only Woman of his House and Court that was Executed, did not suffer by Vertue of this Threatning, but by Vertue of a particular Threatning pronounced against her, 2 *Kings* 9. 10. But since the Expression is Ambiguous, and that it may offend a Modest Ear, it were better to render it by the Word *Men*, which is the true and real meaning of it, as several Learned Men have observ'd. (6.)

III. The Afflictions which God sends on Men are often in Scripture exprest by the name of a *Cup*. This is a Metaphor borrow'd from an ancient Custom of giving a Cup full of Poison to those who were condemned to Dye, as was done to *Socrates*; and as the *Jews* pretended to our Saviour Vinegar and Gall, *Matt.* 27. 34. according to the Custom of the (8.)
Jews

Jews on such occasions, to lessen the Pain of the Person that suffer'd.

There was likewise a Custom among the Antients, that those that entertain'd their Friends, gave them Laws of Drinking, which they were not allow'd to Transgress, prescribing them both the Quantity and Quality of what they were to Drink, without respect either to their Health or Palate; which was often altogether insupportable: And therefore we find that all Reasonable Persons look'd upon it as a singular Happiness to be exempted from those impertinent Laws, (9.) as may be seen in the Book of *Easter* and in *Horace*.

These are evidently the Foundations of this Metaphor, which the Prophets made use of to express the Lot of the Wicked; and our Blessed Saviour to express the painful Circumstances of his Death. But since those things are unknown to the People, it seems that it were more fit to Translate those Terms by some Circumlocution, than to leave the People in Ignorance, or perhaps raise in them foolish Notions.

(10.) IV. The Scripture often speaks of *the former or latter Rain, and the early and latter Rain*. The former Rain was that which fell

in the Month of *October*, and prepared the Earth to make the Seed spring up, and the latter Rain, was that which fell in the Month of *March*, and served to ripen the Corn; and therefore to make these Expressions Intelligible to the People, they should be renderd, the *Spring Rain* and the *Autumn Rain*, or rather the *October Rain* and the *March Rain*.

All the Versions have manifestly confounded the Four Seasons of the Year, which *Moses* exactly distinguishes, *Gen.* 8. 22. *While the Earth remaineth Seed-time and Harvest, Cold and Heat, and Summer, and Winter, and Day, and Night shall not cease.* For the Hebrew word *Kor*, which they render the *Cold*, signifies the *Winter*, because of the Cold that then Reigns; The Word *Chom*, which they render *Heat*, signifies the *Spring*, because of the heat that abounds in *Judea* about the end of the Spring, in the Months of *May* and *June*, which is the Harvest time in that Country, whence the Scripture mentions the heat of Harvest, *Isa.* 18. 4. The word *Kajts*, which they render *Summer*, does indeed signify so: But the word *Choroph*, which they have renderd *Winter*, should be render'd the *Autumn*, which is the time of Plowing

ing and Labouring the Ground, as may be seen *Prov.* 20. 4.

It is true indeed, as *M. Le Clerc* has observed on *Gen.* 8. 22. that the Year is sometimes only divided into two Seasons, one of which comprehended the heat of the Spring and Summer, and is called *Kajits*, and the other the coolness and cold of the Autumn and Winter, and is expressed by the word *Choreph*, as may be seen *Psal.* 74. 17. *Zech.* 14. 8. which has occasion'd the Mistake of the Translators; but *Moses* here evidently distinguishes the Four Seasons of the Year.

VI. There is frequent mention made of the *First Month*, of the *Second*, *Third*, *Fourth*, &c. but without knowing that the *Hebrews* begin their Year the First Day of the New Moon of *March*, it is impossible not to confound the time in which the things which are spoken of happen'd, or were to be done. We should therefore Translate *the First, Second, Third, &c. of the New Moon of March*, when mention is made of the First Mouth, and so of the rest, if we would have the meaning of *Moses* and the Prophets to be understood.

VII. We must necessarily reduce the Hours which are mention'd in the New Testament

Testament to the meaning in the Languages into which they are Translated, unless we would leave the Reader in Confusion and Error. The *Jews* divided the Day into four Parts, each of which contained three Hours. The first part of the Day, which extended from Six a Clock in the Morning till Nine, they called the first Hour of the Day ; the Second from Nine a Clock till Twelve, they called the second Hour of the Day; the Third, from Twelve to Three, they called the third Hour of the Day ; and the Fourth, from Three a Clock to Six, they called the fourth Hour of the Day. But it is impossible to understand the Hour or Time which is expressly mention'd without reducing these *Jewish* Expressions to our way of counting the Hours. When therefore the *Greek* says, *that the Darkeness continued from six Hours till nine*, we must Translate *from Noon till Three a Clock*, Matt. 27. 45. We must also reform what is said Mark 15. 25. *That it was the Third Hour when they Crucified Jesus*, and Translate *That it was after Nine a Clock* ; and that of St. John, *That it was about the Sixth Hour*, That it was about Noon, John 19. 14. which removes the seeming Contradiction which

(11.)

is

is between the two Evangelists, unless we should read also in *St. John, the Third Hour*, which is very probable. The same Amendment must be made *Acts* 2. 15. and 31. and 10. 9.

(12.) VIII. It is said *Hebrews* 7. 3. That Melchizedeck was without Father, without Mother, without Descent, having neither beginning of Days, nor end of Life. Which Words have given occasion to several wild and whimsical Speculations. Some have imagined that *Melchizedeck* was no Man, as the Author of the Questions on the New Testament, which are found among the Writings of *St. Austin* and *Jerom* who thought that *Melchizedeck* was the Holy Ghost, and the *Melchizedecians* who made him greater than Christ, and the Introduc'tor before God, which *Tertullian* also attributes to the Heretick *Theodotius*. *Theodore*t also attributes to the *Melchizedecians*, that they believed *Melchizedeck* to be some great Divine Power, after the Image of which *Jesus Christ* was made. *Epiphanius* adds that some of the *Orthodox* were of Opinion, that it was the Son of God that appeared to *Abraham* under a Humane Shape. *St. Jerom* attributes to *Origen* and to *Didymus* to have believed, that he was an Angel,

Angel, and St. *Austin* says, that he was so Illustrious that some doubt whether he were a Man or an Angel. The *Samaritans* and *Jews*, if we believe *Jerom*, have pretended that he was *Shem* the Son of *Noah*, and several *Christians* both Antient and Modern, have been of this Opinion, which nevertheless *Epiphanius* rejected not believing that *Shem* lived at that time wherein *Melchizedeck* is said to have met *Abraham*. But the *Jews* pretend that he lived till the Days of *Isaac*, according to St. *Jerom* and *Alcuin*.

However it is not probable that *Shem* should have lived among the *Canaanites*, where *Melchizedeck* met *Abraham*, since his Family and Descendants Inhabited the East Country, which was at a great distance from thence, as may be gathered from *Gen.* 10. and from what *Arnobius* says on *Psal.* 104. Though *Epiphanius* assures us that *Canaan* had abandon'd his *Division* to be free from the violent heat with which he was incommoded, and that he made himself Master of the *Division* of *Shem*, or of *Palestine*.

But the great Reason which destroys all those Opinions is that the description which the Apostle gives of *Melchizedeck*,
neither

neither agrees to the Holy Ghost, nor to an Angel, nor to *Shem*, whose Father, and Mother, Family, Original and End, were very well known.

The Opinion of *Epiphanius* and others is much more probable, who think that *Melchizedeck* was a *Sidonian*, which they seem to have taken from *Josephus*, who calls him a Prince of the *Canaanites*.

We may observe after *Camerarius*, that the Apostle does not describe him by those Qualities, with respect to his Person, but with respect to his Office or Dignity of Priesthood, which made him like *Jesus Christ*; and that on that account 'tis enough that his Genealogy, Birth and Death, are not Recorded in Scripture, to Justifie this Description, as several have observed.

But since it is usual in the best Authors to describe Famous Nations and Persons, as if they were the first of their Order, and as if they had produced themselves, it is more natural to have recourse to this Custom. History speaks of several People who had no Original. They who Inhabited the Country where *Rome* is built since, were called *Aborigines* before *Aeneas* and

and the *Phryrigians* came thither and took the Name of *Latins*, though *Dionysius Halicarnassens* says, that they came from *Arcadia* with *Oenatrus* Son of *Lycaon* King of *Arcadia*.

The *Athenians* called themselves *Autochthones* for the same reason, as well as the *Arcadians*, the *Æginetes* and the *Thebans*; and the quality of *Indigenes*, which the *Latins* gave them signified nothing else.

The Fable gives no other Parents but the Earth to *Erichonius* and *Vulcan*. *Seneca* speaking of two of the first Kings of the *Romans*, says, *That the one had no Father, and the other no Mother*, which he explains thus, *That they doubted of the Mother of Servius, and that there was no mention made of the Father of Ancus*; which *Canulcius* relates a little differently in *Livy*, saying, *That Servius was born of a Captive named Cornicilana, but that he had no Father*, and the same too is confirmed by *Horace*.

(13.)

If it be true that *Melchizedek* was descended of Wicked and Idolatrous Parents as most of the Fathers think, and that he was the first and last Priest of the true God of his Race, the Apostle might well describe him under those Characters;

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But since our Language, is not so Metaphorical as the dead Languages, it seems we should follow in a popular Version the meaning which we have observed, and Translate with *Outram*, *That Melchizedeck was the most Illustrious of his Family, and had neither Predecessor or Successor in his employ.* This Version is very Natural, and expresses fully the sence of the Words of the Original.

IX. The Title of *Greek* does not only signifie those who are *Greeks* by Birth, or who speak *Greek*, but also in General all Idolaters in opposition to the *Jews*, who only Worshiped the true God. For which reason to avoid Ambiguity the true signification of it should be determined according to the Persons and Circumstances where it is imployed. As when St. Mark calls the Woman, whose Daughter had an unclean Spirit, a *Greek*, Mark 7. 26. For she could not be a *Greek* by Nation, since it is expressly observed, that she was a *Syrian*, and since *Syria* was at a great distance from *Greece*, the same Amendment must be made Rom. 1. 16. Gal. 3. 28, &c. and when mention is made of the *Greeks* Acts 6. 1. and 9. 29. we must Translate, *The Jews that spoke Greek.*

X. The

X. The Versions make *St. Paul* say, *That the Rock which furnish'd Water to the Israelites in the Desert followed them in all their Journey*, 1 Cor. 10. 4. And Interpreters don't fail to make Passage for those Waters over several Mountains which were in their way, which is no less Miraculous than the making the Rock to yeild Water at first, and which *Moses* had not fail'd to observe had it been true. But why should we here look for another Miracle more common in that which *Ælian* relates of the Water of the River *Choaspes*, of which he says, that it followed the King of *Persia* where-ever he went, because he made Provision thereof to be carried about with him? And may not the Apostles Words be render'd thus, *They all drank of that Mystical Rock, Provisions of which followed them, and that Rock signified Christ*, rather than to give advantage to the Profane, who take occasion to deny the true Miracles, when they find Men standing up for imaginary ones.

XI. There are several Passages in the Translation of the *Psalms* (especially in that which is read at Prayers) that want very much to be rectified. The 60 *Psalms*, from the 5th Verse to the 9th, is very

obscure. And in order to understand it we must know, that the Verbs *to divide* and *to mete out* are employed to express Dominion and Power. So that Verse 6. should be Translated, *God graciously promis'd that I should Rule over Sichem, and be Master of the Valley of Succoth, that is Samaria.* The Phrase which we render *Strength of my Head*, signifies those who supported the Crown by their Valour; and that which we render *Lawgiver*, signifies those who supported it by their Wisdom and Counsel. So that we should Translate Verse 7. *Gilead and Manasseh have submitted to me, Ephraim furnishes me with Valiant Men, and Judah with Men of Prudence and Wisdom.* The Word which we Translate *Washpot* is employ'd to express the lowest degree of Slavery and Servitude. *I will cast my Shoe over Edom*, that is to say, according to some, *I will reach my Shoe to be unloos'd by Edom*; Others, *I will trample over Edom*, and some are of Opinion that the Word which we render *a Shoe* should be render'd *a Chain*. But all grant that it implys a state of Slavery and Bondage. We read 2 Sam. 8. 2, 14. *That David smote the Moabites, killing the one half of them, and keeping the other*
alive,

alive, who became his Servants, and brought him Gifts. And that he put Garrisons throughout all Edom, and that the Edomites became his Servants. We should therefore render, *I will reduce the Moabites to the vilest Servitude, I will also triumph upon the Edomites, and make them my Slaves, and the Philistins shall add to my Triumph.* The same Passages are repeated again *Psalms* 108.

XII. The Translations make the Psalmist say, *Let them be ashamed and brought to Confusion together that rejoyce at my hurt, &c.* And as some take occasion from this to think, that it is lawful for us to Curse our Enemies; so others, who consider the Nature of God and the Spirit of Christianity, cannot read those Passages without Horror and Amazement. But we must observe that the Words which we Translate *Let them be ashamed*, should be render'd *They shall be ashamed.* And so the whole Psalm instead of so many forms of Execrations or Imprecations against God's Enemies or the Psalmist's, are really no more than so many Testimonies of his assured Confidence, that God who made him such Promises would make them good in his Preservation, and the disappointment of his Enemies. And

according to this measure all the other *Psalms* which seem to be full of Curses against God's Enemies are to be understood. *Hammond in Loc.*

Annotations on Chap. IX.

- (1.) See *Gisbert Cuper, Observ. l. 1. c. 7. Anton. Barreman. Dial. Lit. de Poet et Proph. p. 119. Tit. Liv. Dec. 1. l. 1.*
- [*auro*
- (2.) *Tunc loca sorte Legunt ; ipsiq; in pupibus
Ductores longe effulgent, astroq; decori.
Cetera populea velatur fronde Inventus,
Nudatosq; humeros oleo perfusa nitescit.*
Virgil Æn. Lib. 5.
- (3.) See *Fuller, Miscel. Theol. l. 2. c. 2. Hein. Aristarch, Grotius, Hammond, &c.*
- (4.) *Glassius Rhetorica Sacr. Job. 22. 8. and
24. 7. Deut. 28. 48. Ezek. 18. 7. 16.
Mat. 25. 36, 38, 43, 44. 1 Cor. 4. 11.
2 Cor. 11. 27. Ja. 2. 15.*
- (5.) See *Vers. Arab. Jarki, Kimki, R. Isaias,
Aquinas, Vatablus, Sanctius, Castalio, Esti-
us, Cornel. a Lap. Menoch, Junius, Piscator,
&c.*
- (6.) *R. Levi and R. Elias in Thisbi voce
Schacan, P. Martyr and Bochart Hieroz.
T. 1. l. 1. c. 25.*

Psalms

Pfalm 11. 6. and 75. 9. *Isa.* 51. 7. (7.)
 17 22. *Lam.* 4. 21. *Matt.* 20. 22. and
 26 39, 42. *Mark* 14. 36. *Luke* 22. 42.
John 18. 11.

See *Prov.* 31. 6. *Talmud Bab. Sanhedr.* (8.)
 f. 43. 1. et *Tr. Avodah Zara*, et *Maimon*,
Tr. Sanhedr.

(9.)

See *Esler* 1. 8.--- prout cuiq; libido est.
Siccat inequales calices conviva, solutus
Legibus insanis. Hor. Lib. 2. Sat. 6.

See *Deut.* 11. 14. *Job* 29. 23. *Pfalm* (10.)
 10. 1. *Prov.* 16. 15. *Jer.* 5. 24. *Joel.*
 2. 13. *Amos* 4. 7. *Hosea* 6. 3. *Jam.* 5. 7.

Nonnus Par. Camb. M. S. and that of (11.)
P. of Alexandria, cited by *Petavius Doct.*
Templ. l. 12. c. 19. and by *P. Colom. Obs.*
Sac. p. 82.

Epiphan. Heres 55. and 87. *Tertull. de* (12.)
prescript. adver. Heres. Theodoret L. II.
Her. Tab. Hieron. Ep. ad Evagr. Augustin
L. I. Quest. in Gen. C. 72.

(13.)

—persuades hoc tibi recte
Ante Potestatem Tulli atq; ignobile regnum.
Multos sape viros nullis majoribus ortos,
Et vixisse probos magnis et honoribus auctos.

Horat. S. l. 1. Sat. 6.

- (14.) The Septuagint have *Ekteno*. The Vulgar Latin *Extendam*. Syriack Version *I will unloose*. *Abu Valid* renders *Nagal* a Chain or Fetter, and *Kimki* in *Rad*.

C H A P. X.

Several other Considerable Mistakes Considered.

I. **T**HE Versions don't seem to have well express'd the reason for which *Jacob* loved *Joseph* more than his Brethren, by these VVords, *because he was the Son of his old Age*, Gen. 37. 3. For if his Love had been only founded on this Reason, he must have lov'd *Zabulon* as well as *Joseph* since he was of the same Age; and he must have loved *Benjamin* more, since he was born sixteen Years after *Joseph*. The *Helrew* Text says only, *because he was Son of the Elders or Senators*, that is because he was their Disciple, in the stile of the *Hebrews*; wherefore the *Samaritan*, *Persian*, and *Arabick* Versions, and the *Caldee* Paraphrase render, *because he was a Wise*
and

and Prudent Son; and it seems that they might be yet better Translated by saying, *That he was wise as a Senator*, VVisdom being a quality which makes Parents love their Children, and prefer them to their Brethren.

II. There is commonly a great difference made between *dying the Death* and *dying simply*, and several Divines don't fail to assure their Hearers, that *to dye the Death* comprehends the death of the Body, and the death of the Soul, or Eternal Damnation, and that God threatens *Adam* with both, *Gen. 2. 17.* But if we must give way to such Speculations, why may we not say that God permitted *Adam* to eat of the Fruit of all the Trees of the Garden Corporally and Spiritually, or then and to Eternity, since the word *Eat* is twice found in that place? Or when it is said, *Multipling I will multiply thee*, *Gen. 22. 17.* That God Promised to multiply the Posterity of *Abraham* in time and to Eternity? It is much more Natural to have recourse to the Maxims of the *Hebrew* Tongue, which observe that a Verb is joyned to its Infinitive to express the certainty of an Action or Effect.

There

There are few Divines so cruel as to think, that the Child which *Bathsheba* bore to *David* was damn'd though *Nathan* declar'd to him, *that he should dye the Death*, 2 Sam. 12. 14. Nor that all those whom God condemn'd to dye for the breach of some of the Political or Ceremonial Laws were Eternally damn'd, though the Law says they were *to dye the Death*. This Expression can signifie at most but an irrevocable Sentence of Death, as our Translators have very well render'd it, *Gen.* 3 4. 2 Sam. 22. 14, &c. And thus it must be render'd in all places of the Old Testament which speak of *dying the Death*, and *Matthew* 15. 4. and *Mark* 7. 10, &c.

(1.) The *Jews* were so far from thinking that this Expression did denote the death of the Body, and of the Soul, or death Temporal and death Eternal, that some of them observe, that it only signifies to be Strangled, which is the easiest sort of Death, which the *Jews* did execute on Criminals; and that when *Moses* adds to the Sentence of those whom he Condemn'd to dye the Death, *that their Blood might be upon them*; this way of speaking signifies to be Stoned, which was the

the most severe kind of Punishment Executed by that Nation, as may be seen in their Authors, and as is easily observed, by considering that it was the Punishment threatend against the greatest Malefactors, namely, against such as Cursed their Father and Mother, against such as Prophan'd the Sabbath, who Ador'd Idols, or Introduced Idolatry ; who Consulted Deviners, and who Blasphemed the Name of God, *Levit. 20. 4, 9, 13, 16, 18, 27.*

III. This Remark is of great use with respect to our Western Translations of the Bible, unless we should speak *Hebrew* in our Languages. God is represented saying, *I have seen, I have seen the Affliction of my People ; and our Saviour, Hearing ye shall hear and shall not understand, and seeing ye shall see but not perceive*, which darkens the Discourse, and makes way for several ridiculous Speculations. To avoid which we should Translate, *I have certainly seen the Affliction of my People, and ye shall certainly hear but not understand, and ye shall certainly see but not perceive.* Nay the Threatning exprest *Gen. 2. 17.* should be render'd, *You shall deserve to dye with-*
out

(2.) *out remission*, as some have very well observed. For the Scripture often expresses by the Future, not only what will come to pass, but also what ought to come to pass. There is a plain Text to this purpose, *1 Kings 2. 37, 42.* where *Solomon* says to *Shimei*, *Go not forth thence any whither; for it shall be that in the Day thou goest out and passest over the Brook Kidron, thou shalt know for certain, that thou shalt surely dye, or dye the Death; that is, thou shalt deserve Death without remission.* For *Solomon* reserved to himself the power of punishing him when he should think fit, and in effect he did not put him to Death the same day which he disobey'd, no more than God did put *Adam* to Death the same day that he did eat of the forbidden Fruit.

IV. The Scripture makes frequent mention of *The Book of Life*, and several affirm, that those who are written in it are absolutely predestinated to Salvation: But this way of speaking can have no such signification in Scripture, else we shall make *Moses* to desire a thing which was impossible even to God, namely, *That he would blot him out of the*

the Book of Life. If *Moses* had desir'd to be damn'd, Atheists and Deists might have reason to say, that he had made a very extravagant demand, which looked more like Madness than Inspiration. But *Stillingfleet*, after several others, has prov'd, that he had not the least thought of Damnation. No such thing can be found in what goes before and after; and besides the design of that whole Chapter is quite opposite to this Thought, and runs all on Temporal Punishments.

There it is said, that God being greatly offended with the *Israelites* for their stupid Idolatry, resolv'd straight to consume them. *Moses* interceeds for them and prays, that God would pardon them or that he would blot him out of his Book. But what could he understand by this Book, but the Scroll where the Names of all the *Israelites* that were to enter into *Canaan* were written? This way of speaking is evidently grounded upon the numbering of the Children of *Israel* at their coming out of *Egypt*, and the Registering of their Names in a Scroll or Register, as may be seen *Numb. i.* The same method was likewise taken

at the return from the *Babylonish* Captivity as may be seen in the Books of *Ezra* and *Nehemiah*, and those who were enrolled in this Book are said, *to be written for Life, or among the Living*, Isa. 4. 3. whereas they blotted out every Year out of this Catalogue the Names of those who dyed.

- This may be gather'd from a like
 (3.) Prayer of *Moses* on another occasion, where he says, *If thou deal thus with me kill me I pray thee out of hand*, Numb. 11. 15. The *Hebrew* word also which is render'd *to blot out*, always signifies to kill or destroy. It is therefore evident that *to be written in the Book of Life*, signifies to be under the Favour and Protection of God, and that *to be blotted out of it*, signifies to lose the Life by a just Punishment, as most of the Learned do acknowledge.
- (4.)

IV. Several Divines establish a wonderful Mystery on the *Greek* Words *Eudokia* and *Eudokein*, which are render'd *Good Pleasure*, and *to take his pleasure in*, and they observe, that they denote an absolute Decree of God, of loving those he thinks fit, without respect to their good or bad Actions, which they pretend is what the Scripture expresses by the

the Word *Election*. But not to enter upon this thorny Controversie, the Words signifie no such thing, and they are only imploy'd in general to express the Love which one hath to some Person or Thing, which rather presupposes some good and laudable Qualities, than a purely arbitrary Determination in their Favours, as might be shewn from several Passages in the *Chaldee Paraphrase*, and the *Septuagint Version*.

V. Our Versions make *Paul* desire to bring him *the Cloak which he brought from Troas*, and to justify this Translation it is said, that in Ancient MSS. there is a Word which signifies a *Cloak*, That the Apostle desires *Timothy* to come before Winter; That he desired to have his Father's Consular Cloak to keep him in remembrance of him; or that it might have been the Cloak of some great Consul, who laid it at the Apostles Feet to sell for the Poors use; but the very naming of that Reason is enough to refute them. Others think that the Apostle desires *to bring him his Chest of Books*, and observe that most Greek Copies have a Word which has always this signification, and never signifies a *Cloak*;
That

That it is not probable that the Apostle had left his Cloak behind him, or if he had that there could be no necessity of sending for it so far ; That Books were then very rare and good especially Copies of the Bible, which probably was one of the Books which he kept within that *Chest* ; That the *Syriack* Version has two Words in this place which signifie *the House of Books*, that is in the stile of the *Eastern* People, and particularly of the *Hebrews*, *Caldeans* and *Syrians*, *A Chest or Packet of Books* ; and that the great Etymologist *Suidas* does not render the Word which is in the Original otherwise. We must therefore Translate, *The Chest of Books, which I left at Troas, bring with thee, &c.*

VII. The Word in the Original which we Translate *to Justifie*, has given occasion to one of the most considerable Controversies of the two last Ages, as well as that which we Translate *Faith*. For the first signifies sometimes to absolve a Criminal, and sometimes to condemn him, sometimes to make one Just by inspiring Justice in him, or by giving him means and occasions to become Just ; this is granted on all hands. The
Word

Word *Faith* signifies a bare Perswasion which one has of a thing, and sometimes also the effects that should follow from such a Perswasion ; sometimes the Trust or Confidence which we have in a Person, and sometimes the Object of our Belief or Confidence. A Translator therefore should necessarily stick to the signification which those Words ought to have, according to the Subject and Circumstances, where they are imploy'd; and if they had done this, that famous Dispute had been soon ended.

VIII. It is said, *That after Theudas rose up Judas of Galile, Acts 5. 37.* But *Joseph* the Historian tells us, that *Judas the Galilean* was several Years before *Theudas*, having lived in the Reign of the Emperor *Augustus*. It is therefore probable that the Verses are not rightly distinguish'd ; and that the Words *after him* (as the Original hath it) should be added to the 36th Verse thus, ----*who was slain , and all as many as obeyed him were scattered and brought to nought after him*, which is very true.

IX. Some of the more moderate Divines make fine Reflections on the Modesty and Charity of the Apostles that

P p

would

would not say that *Judas* was damned, but that he went to his place, without daring to decide the matter. Others again think that this Expression denotes that *Judas* must have a particular place of Damnation, because of the exceeding hainousness of his Crime. But if we consider the Original a little, we shall find that the Words don't regard *Judas* but *Matthias*, and that they should be render'd thus, *Thou, Lord, who knowest the Hearts of all Men, shew whether of these Two thou hast chosen, that he may take possession of this Ministry and Apostleship, (from which Judas by Transgression fell) to go to his own Place or Office,* each Apostle having his particular Jurisdiction, or Office, as *Norton Knatchbull* has very well observ'd.

X. We find in all Versions a Fault which borders on Blasphemy. The Disciples of our Saviour, or his nearest Relations, are represented as going to lay Hands on him, and saying, *He is beside himself*, Mark 3. 21. Some Interpreters seeing that this is injurious to our Saviour, think the Words may be render'd, *He is in a Swoon*; Others attribute this saying to his Enemies; Others

thers that it signifies only, *He is gone out*. But all this is not capable to remove the difficulty; we must therefore consider that *St. Matthew* relating the same History observes, that it was the Multitude who were beside themselves, and ravish'd with Admiration at the sight of our Saviour's Miracles; and *St. Luke* makes the same remark imploying a Word which always signifies to be ravish'd with Admiration. This Verse then should be Translated, *Those who belonged to him seeing this went out to suppress them, (the Multitude) for they said they are beside themselves.*

Annotations on Chap. X.

Abenezra Comment ad Levit. 20. 9. (1.)
R. Solomin, Levi, Hiskuni et Author
Phefictæ.

Exod. 3. 8. Acts 7. 34. Matt. 13. 14. (2.)
Mark 4. 12. Acts 28. 26.

The *Hebrew Word Pechab* always signifies to Kill, *Gen. 6. 7. and 7. 33. Exod. 17. 14, &c.* (3.)

Vide Lib. Prec. Basilea. Edit. p. 377. (4.)
Cel. 1. Talm. Cod. Rosch. Hasehana C. 1.

(5.) See *De ut. 22. 2.* in the *Chaldee Paraphrase*, and *Psal. 51. 21.* in the *Septuagint*.

(6.) As *Beza's Antient MSS.* or the *Camb. MSS.* have it, and as *Norton Knatchbull* has prov'd, *ad Marc. 3. 21.*

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